THE CASE AND CURE OF A Deserted Soul.

OR,

A Treatise concerning the Nature, Kindes, Degrees, Symptomes, Causes, Cure of, and mistakes about Spirituall Desertions.

By JOS. SYMONDS Minister of S. *Martines Iremonger Lane* London.

I opened to my beloved, but my beloved had withdrawne himself, and was gone; I sought him, but I could not find him; I called him, but he gave me no answer. *Cant.* 5. 6.

Venit cum manifestatur, & cum occultatur, abscedit, adest tamen sive occultum, sive manifestum, Aug. ep. 3. p. 10.

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TREASURE ROOM

TO THE RIGHT Worshipfull and much Honoured Lady, the Lady REBECCAH RUMNY.

Madam,

FOure yeares agon, I preached upon this subject of spirituall desertions, not having then the least thought to put it to the Presse. But a strong streame of importunities hath borne me downe. My

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love to my friends hath ſubdued me to them. They beſieged me ſo ſtrongly, that they have entred and taken away the keyes of the City, and pillaged me of my purpoſe; and this little thing, which they call good booty; but they are miſtaken: But now they have it, much good may it doe them; I ſtood out againſt them, not becauſe I prized it, but becauſe I thought it not good enough for them. It ſhall much pleaſe mee, if they having made a prey of it, find it worth their having.

SInce

Since it doth fall into their hands, the good bleſſing of GOD goe with it, that it may bee better to them than the richeſt ſpoyles. MADAM, in this buſineſſe, the next thing that I deſired was to reſerve the firſt for you; and to ſtamp upon every one, ſome ſmall impreſſe of my obliged reſpects unto your Ladyſhip. Beſides mine owne engagements, which are neither few nor meane, your great worth was ſufficient to wheel my thoughts in this kind towards you.

Among other excellen-

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cies, your charitable diſ-poſition, like a rich fount-taine, running with large ſtreames of goodneſſe ma-ny wayes, renders you deſervedly honoured of all. It is true nobleneſſe to bee of a large and diff-uſive ſpirit. Hee that is all for himſelfe, muſt re-ceive all his thanks from himſelfe; but to do good to others, begets a ſtrong reflexion of true honour. Selfe is a poore center of a mans actions. This is right earth: All things that have affinity with the Heavens, move upon the center of another

another which they benefit. MADAM, I beſeech you ſeeke to bee ſtill more bleſſed in a cloſe conjunction, and ſociall operation of true charity, and ſincere piety, that theſe may ſtand as unwithering Crownes upon your head: and when your old age ſhall give up to approaching death, you may go to Heaven full of faith, and full of workes. Theſe aſunder are dead; but where they meet they have life in themſelves, and give life to their owners. This life, when your life

shall end, hee wisheth to you, who is and will be

Your Ladyships

ever bounden,

JOS: SYMONDS.

A

A Preface.

ACceſſes *and* receſſes *are not proper to him that by his immenſe preſence filleth all,* [a] *and cannot bee where hee is not, nor ceaſe to be where hee is. True motion is found in ſuch things only as are ſubject to locall circumſcription: God is ſaid to come or goe, to be preſent or abſent,* 1 *In reſpect of* manifeſtation, *as the Father ſpeakes,* Hee commeth when hee is manifeſted, and goeth when hee is hid [b]. 2 *In reſpect*

[a] Locis corporalibus non extenditur nec includitur. *Aug. Ep. 53. p. 233.*

[b] *Aug. ep. 119. p. 10.* Novit venire non recedendo ubi erat, novit abire non deſerendo quo venerat. *Id. ibid.*

respect of operation: *So God is said to bee where he worketh, as wee say the Sunne comes into an house, where it shines into it. Time was, when God was with all men, both by gracious manifestation and operation, and this was mans happinesse: But sinne hath separated betwixt God and man, and they are departed each from other: the division began from man, yet the Divine goodnesse tenders reconcilement, but man will not. In this, man is become unhappie, that hee hath lost his God, and knoweth it not: yea he counts his losse gaine, and his gaine losse; hee would bee happie, but hee erreth in his choice; hee is ever moving, never at rest;* willingly absent from the greatest good, unwillingly labouring with the greatest evill. *Though other things are quiet in their*

place

place, and rest in their end; yet mans place where he is pitched is strange to him, and his end vexeth him: all his life is labour [c], *and his motion is but a vexatious shifting from vanitie to vanitie, from evill to evill, from bad to worse: this soare cryeth for healing, and that which hee thinkes to finde a lenitive, becomes a corzive: while he thinkes to cure the wound, he makes it deep,* [d] *and is his owne tormenter.*

The Heathen blundered in confused guesses how to redresse the state of man: they saw an unhappinesse, but neither knew the cause, nor cure; yet something they assayed, when they propounded those two rules to repaire the breach:

1. *To reduce things to the first principles of nature.*
2. *To live according unto nature.*

These

c Sicut quo plus a centro recedit ut ad plura pergas, eo magis amittis omnia sic animus a seipso fusus immensitate quadam diverberatur, & mera mendicitate conteritur cum natura cogit unum quemque, & multitudo non sinit *Dionys. apud Gebt. p. 77.* Non ille ire vult, sed non potest stare. *Sen ep. 94.* Nihil potest quietare hominis nisi voluntatem nis solus Deus. *Aquin.*

d Postquam plurimum me contrarium tibi fectus sum contrarius mihi. *Bern.*

These rules are usefull, if rectified and rightly used.

First, reduce things to their primitive originalls, and lay them againe in the wombe whence they sprang: This experiment would profit much. Looke into the world, and you shall see a confused mixture of good and evill, but you must divide them wisely, and pursue them to their beginnings. Ascend by the scattered beames of happinesse in the world, to the Sunne of righteousnesse from whence they flow; and descend by the blacke and bitter streames of miserie, to the poysoned spring that sends them forth, and you will see two originalls of both; God the fountaine of life, and sin the root of death. In this way of reduction of things to their causes, a man may see as in a glasse, what he was, and what he should

be,

be, what made him miserable, and what would make him happy. It is mens unhappinesse of two guides to choose the worse, brutishly declining reason to be led by sense: seeing, enjoying, and suffering things, without inquisition into their parentage. This is true folly to dwell in the surface of things, not penetrating into their inmost nature, utmost end, formost rise. A wise man seeth things quite through from first to last: hee asketh three questions of the things hee meets with, What are you? Whither goe you? Whence come you? Hee lives not like a subject to the world, but as a Lord; hee examineth and judgeth all things, he suffereth no vagrants, but keepes all in order, hath the genealogies of all things, and reduceth them to their severall Tribes. There is a certaine voice in things inviting home,

and

and proclaiming the causes to which they owe their being; they carry a tye in which they are linked to their principles, and by this line men might have conduct through the labyrinth of the Universe, to the first causes.

Secondly, Another rule is given, Live according to nature. *This sounds harsh, but it is because it is in their mother language, who never heard of Christ: But a good Interpreter will easily help the busines. There is in all men an implanted inclination to happinesse, and an home borne Pilot to carry this in a right course; but it is true, though the former be not hurt, yet the latter is; a man is another thing then he was; the soule is quicke of foot, but dull of sense; her sayles are strong, but her compasse is marred. The practicall judgement, the soules stearesman, is dimme sighted,*

Qui malli sunt, eos malos esse non abnuo, sed eosdem esse, pene atque simpliciter nego, nam uti cadaver hominem mortuum dixeris, simpliciter vero hominem appellare non possis, &c *Boeth. de consolat. Phil. l. 4. Prosa. 2.* Quicquid a bono deficit esse desistit, quo fit ut malli etiam desinant esse quod fuerant. *Idem Prosa. 3.*

ſighted, and takes rockes for harbours, ſea for land, weſt for eaſt, earth for heaven. But herein is mans great unhappineſſe; God hath opened a way to renew thoſe blurred characters of knowledge, which yet remaine as the light in the aire after ſunne-ſet, but man regardeth not. The Scriptures are given by inſpiration of God to make wiſe unto ſalvation, but men are ſo farre from due ſeeking to lighten that glimmering ſnuffe of naturall underſtanding at this fountaine of light, that they are in love with their own darkeneſſe: they hate the light, becauſe their deeds are evil. *Finding the power of conſcience a check to their luſts, they reſiſt it; whereas they ſhould rectifie conſcience by the word, and affections by conſcience, they perverſely caſt off conſcience to give way to ſinne; yea of a graue*

counſeller

counseller, they turne it into a base flatterer, to applaud their greatest folly and wickednesse.

But what will the end be? Shall God come againe with tenders of mercy, and a new league of friendship, and shall man hang off? Let those especially consider this, to whom God hath come with many gracious visits and potent workings, yet they come not in. I did purpose and promise in the beginning of this Treatise, to speake of Gods leaving such, but I wanted opportunity at present.

I say no more now to them, but this, It is dangerous to despise grace, and to resist the Spirit; if he depart, woe unto you: your latter end will pay you for your folly and stoutnesse.

The day is comming, in which God will follow after foolish man no more; wonder at his patience that

that hath waited on the world some thousands of yeares already; but this long lasting patience hath fixed its period: then blessed are they that enjoy him: as for all the rest, adieu for ever: then God will depart fully and eternally; it shall no more be said, Come, *but then* Goe *ye accursed into everlasting fire.*

You have now your choice, here is God and the world; But this is folly, men take that in a disjunctive sense, which is offered in a conjunctive: It is not said, God or *the world, but God* and *the world. In some consideration indeed they are divided, but most make the worst choice: Here beginnes that vast distance betwixt the Saints and the wicked; they set out at first from one point, but more diverse, yea adverse wayes, according to the difference of their ends:*

a godly man when first hee chooseth God, becomes an happie man, for his choice is his guide, which sets all the wheeles in a right motion: love is as the wing to the fowle, or as the oares to the boate, which move it and order it[a].

[a] Nec faciunt bonos vel malos mores, nisi boni vel mali amores. *Aug. ep* 53. *p.* 236.

When this is done, God and man brought together, this sweet meeting and amiable conjunction is a great part of the plot of that eternall love of God, who chose us that we might be enhappied by answering his choice of us, with our choice of him; that hee may dwell in us, and we in him.

Si terram amas, terra es: Si Deum amas, quid vis ut dicam? Deus es. *Aug.*

Me thinkes this world is like the Kings Court: children here are taken with pictures, and feed their eyes and fancies with hangings and fine things; but the wise and grave Statesmen passe by

by theſe, their buiſineſſe is with the King: moſt men ſtay in the out-roomes, and low things of the world, and ſo are mean; but bleſſed is the generation, whoſe eye, deſire, and way are unto God.

The creature is not capable of an higher bleſſedneſſe, then to have God for his God. They that dwell in God have a true dwelling; men who live upon the creature, doe not dwell, but roll as Ships at ſea, or travell as wandring vagrants: in God there is quiet abode, and perfect reſt; for here is no evill, nor want of God; here is enough, and ſuch as may fit all times, all conditions, all occaſions, ſoule and body fully. Here in theſe deepes are wonders for the minde to feed on: here alſo is ſea roome of goodneſſe for the vaſt appetite of man.

to ſtoate in (a), and the ſatiety of the appetite breeds all repoſe and joy. Oh the delectableneſſe of this condition! In this is a depth of riches, deep riches that cannot be ſounded, and rich deepes that cannot be exhauſted: the Man CHRIST is the bleſſed channell betwixt the Fountaine and the Ciſterne, through which grace, life, peace, ſtrength, glory come by a gracious and a glorious convoy; every veſſell ſhall have its fulneſſe to all eternity; ſometimes indeed (while this life laſteth) the ſtreames come fuller, and ſometimes ſlower: ſometimes CHRIST ſtayeth the current that we may thirſt, that after thirſting we may drinke againe with redoubted pleaſure.

This is the maine of a godly mans unhappineſſe, that hee neither

(a) Tu Deus te diligenti oſtendis rem & ſufficis ei. Id conf. 12. c. 15.

ther hath a full, nor a fixed ſtate of comfortable communion with God in the world: after ſweet meetings come ſad partings. Nothing is fixed, there is a flood and ebbe as well on land as in the ſea, and as well in things ſpirituall, as in things naturall; even thoſe that are ſtrongliest knit, have a time of parting. Nothing in nature is more conjunct then its owne frame, yet this compacted compoſition admits a diſſolution: Man, the epitome of the world, is in this caſe; ſoule and body one day will ſhake hands, yea and the body will fall aſunder from it ſelfe, thoſe foure elements that came in, in a vitall league, will go out again with a deadly warre. The tye betwixt God and the ſoule is the firmeſt thing in the world, the bond of grace is ſtronger than the bond of nature,

nature, yet even here is a kind of parting also; but as the conjunction is stronger, so the separation is lesse: but sometimes it is so great, that the Saints by enforcement of sorrow cry out, My God hath forsaken mee, my Lord hath forgotten me.

This sad condition is the subject of this little Treatise, concerning which I would have put her some advertisements; but my pen hath deceived me, and hath led me out into a larger and another way then I intended in this Preface. Nothing more is now to be done, but to leave this small help in the hands of such, whose soule long after the returne of God, with quickning and comforting influences upon them.

J. Sym

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THE

THE DESERTED SOULES Case and Cure.

CHAP. I.

That the godlie are sometime deserted.

THough most men, since God and they parted in *Adam*, live without God in the world, *Ephes.* 2. 12, 13. and are so *farre from him*, that they neither enjoy him, nor know him; yet there is a generation of men whom God *hath made nigh by the bloud of Christ*, with whom he hath renewed that old acquaintance and amitie which at the first he had with them, and they with him; which

Chap. 1. *Heu Domine Deus ya-va hora, & brevis mora.* Herr. in Cant. 3.

blessed estate, as it is not here perfected so it's often interrupted; their comforts are sweet alwayes, but short often: there are but few (if any) whose joyes in a comfortable communion with God, are not sometimes clouded with sorrows in a dolefull elongation from him, so that if you lay but your ear to the door of their closets, you shal often hear the daughters of *Sion* (as heirs of their mothers miseries) complaining in their mothers language, *The Lord hath forsaken me, and my God hath forgotten me, Es.* 49.14. If you fix your eies upon them, you shal see *Sions* tears in their eyes, her paleneſſe in their faces, her sorrows in their souls; in consideration of, and compassion to these mourners, I spent some thoughts upon this sad subject.

Desertions then are either { Common or Special

These which I call common, are such as all men share in by nature, God having forsaken and withdrawn himself from *Adam*, and all his posteritie, with Apostate Angels.

The special, I shall handle as they concerne { Godly. Hypocrit Desertion

Desertions, as they concerne men truly regenerate, are Gods withdrawing himself: Chap. 1.

In respect of { quickning / quieting or / comforting } of the soul.

Desertions, as they concerne men seemingly regenerate, are Gods withholding of those influences, by which they had a kinde of { life / comfort } spirituall.

To begin then with desertions as they concerne the godly: I shall first speak something in generall of them, and then descend to the more specials. That which I shall say in the generals, I will comprize in two things:

1 That there is such an evil as spirituall desertion.

2 How they are deserted.

That there is such an estate, its almost lost labour to prove; yet because as all in Christians is hidden and secret, so nothing more than their comforts and discomforts. I will, and that in two words make it good; we will call in two witnesses to give evidence to the truth. That the godly may be deserted proved.

The experience of the Saints; Aske

Chap. 1. *Sion*, you have her verdict; *Esay* 49. 14 *And Sion said, the Lord hath forsaken me, and my God hath forgotten me.* You see here the Church clad all in black, bewailing her widowhood, as one bereft of her deareſt husband; everie word of her speech is bedewed with tears [b], and beareth a drop from her bleeding soul. The Lord, *Jehovah*, he whose power and fidelity hath been to me as the pillars of the earth, hee hath forsaken me, he hath cast me off. *My Lord*, hee who was mine in covenant, mine in communion, he who was the joy of my life, the life of my joy, the strength, the stay, the spring of my life, he hath *forgotten* me: he hath cast mee not onely out of his armes, but out of his heart; I am quite out of his love, not onely forsaken, but forgotten.

1 By experience.

b Λύπη δ' ἔχει ὥσπερ τὰ δένδρα τὸ, τὰ δάκρυα Plut. l. de consolat. ad Apol.

And in this, *Sion* is not alone: Ask *David*, and you shall hear him as soon as you come near him, sighing, sobbing, crying, roaring; but what saith he, what ailes him? he telleth you, *Psal.* 22. 1. *My God, my God, why hast thou forsaken me?* See how well their testimony agreeth: how can a man look upon *David*, and not count him as a poor Orphan,

Orphan, that is left in wo case, friendlesse, helplesse, comfortlesse? but yet we will hear a greater then *David*, that is, the Captain of our salvation, the first and head of the whole order[c], & what he saith, & we will go no further to ask of others. *David* was here a type of Christ, and as himselfe was but the shadow of Christs person, so was his sorrow but a shadow of Christs sorrow. *David* did but taste of the cup which Christ afterward drank more deeply of, when in the anguish of his soul npon the crosse, he cryed out, *My God, my God, why hast thou forsaken me, Matth.* 27.46.

And this Cup hath gone round ever since; so that few have ever tasted of the waters of life, but they have drunk also of these waters of *Marah*[d]; The experience of all the Saints almost contributes to the evidence of this truth: where shall we finde a man that hath not met with these rocks and sands, and hath not seen some gloomie daies, & winter storms, passing throgh many changes, sometime rejoycing as the plants in the spring[e], in the sight and sense of Gods gracious presence;

Chap. 2.

c *Christus Primicerius q. in prima cera: vel primus in cera, antiqui scilicet cereis utebantur tabulis, & primus in tabula vocabatur Primicerius sic Aug. appellat Stephanum Primicerium martyrum, &* Πριμικηριος ὁπρῶτος τάξεως τῆς τυχουσης. Flavorin.

d Δοιὼς γὰρ τὲ βίκους καμμίξας τερψικεραυνος. Hom. 2. Plut. 1. de cons. ad Ap.

e Οὐδὲ θέρος διετησιον οὐδὲ μάλ' αἰεὶ Ζεφυρίη πνέουσα. Odyst. 8.

Chap. 1. sometimes again mourning for his losse of God; sometimes lift up to heaven in his soul, and mounting as it were on Eagles wings; sometimes again depressed to the deeps of hell, & held as with chains of brasse or iron; now quickned, but growing dull again [f]? few can say they have once found God, but may say they have often lost him.

[f] *Aliquando infirmior sit regenitus regeneratione progrediente quam in-tunic.* Camer. amic. Coll p. 289 a Divine testimony.

Adde to the experience of the saints, the witnesse of God himself; *David*, and *Heman*, and *Job*, and *Zion*, might speak much out of distrust, impatience, passion, &c. but when God himself shal come in and confirme their evidence, it is past doubt. But God doth so; for doth *Sion* bewail her selfe as a widow forlorne without an husband? God saith it was so: The Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God, *Esa.* 54. 6. God saith he had in a sort divorced her from him: yea, and whereas *Sion* complained that God forsook her, its no more then God saith himself, *vers.* 7. *For a smal moment have I forsaken thee*; so that this is sometimes the sad portion of the Saints, to be deserted.

And

And this I have the rather ſpoken, Chap 2.
that the mourners in *Sion* may ſee this uncomfortable ſtate may conſiſt with grace; it is a comfort to know that thy deeps are paſſeable, and thy caſe cureable; others have walked in this heavy way, and are now in heaven; others have been in theſe ſtormes, yet have ſafely arrived at the land of promiſe: *None other affliction hath befallen you, but that which is common to men*: therefore bee not overwhelmed in griefe, give not thy ſelf for loſt: diſquietneſſe will hurt, but it cannot helpe; rather ſtir up thy ſelfe to take hold of God, repent, pray, beleeve, wait, for God is faithfull, and will not ſuffer you to be tempted above that you are able, but will with the temptation alſo, make a way to eſcape that ye may be able to bear it, 1 *Cor.* 10. 13.

CHAP. II.

How, or in what ſenſe the godly are ſaid to be deſerted.

THe ſecond thing followes, how, or in what ſenſe they are ſaid to be deſerted.

Chap. 2.

f Sometimes in appearance onely.

g *Quoſdam deſerit, quoſdam deſerere videtur.* Ambr. in Pſal. 118. Aug. in Pſ. 44. *Obſcuris ſuper nos diſpoſitionibus Dens ſuper unde nos æſtimatur deſerere unde nos recipit; & unde nos recipere creditur, inde derelinquit, ut plerunque hoc habeat gratia, quod ira dicitur, & hoc aliquando ira ſit, quod gratia putatur.* Greg. mor. l. 5. c. 5

First, ſometimes only in appearance, g not in truth: men are in nothing ſo much deceived as in themſelves; mans heart and wayes, yea, his judgement and thoughts are ſubject to many variations; and frequent miſtakes are found in mens opinions about theſe great queſtions, am I truly changed, or am I an hypocrite? do I beleeve or not? is God my God, or not, &c? And the errours of mens judgements ariſe from ignorance, unbelief, paſſion, falſe rules of judgement, &c. of which principles of errour I ſhall ſpeak hereafter; but through ſuch impediments men are often puzled, and thinke they are evil, when they are good; and worſt when beſt, and furtheſt from God, when neareſt to him.

h Sometimes really

But as deſertions are ſometimes in appearance onely, ſo ſometimes they are real, God truly withdrawing himſelf, and denying that fulneſſe of communion which his people were wont to have with him. But thogh he deſert them *really*, yet not *totally*; *The Lord will not forſake his people for his great Names ſake*, 1 Sam. 12. 22. his truth is engaged in it, *For he hath ſaid, I wil never*

ver leave thee, nor forsake thee, Heb. 13. 5. the words are emphatical [h], Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω; here is to bee observed a duplacation of the subject of the Promise, I will not *leave*, I will not *forsake*: and a multiplication of negatives; there are five negatives in the promise, by which he intimateth that he will not, yea, he will not, surely he will not forsake his servants, hee will never wholly reject them, nor utterly leave them.

Chap 2.

h *Est negationis conduplicatio, ut sit vehementior pollicitatio.* Estius in locum.

To clear this point a little, I will lay down three limitations, or distinctions by which we may the better understād in what sense this is a truth, that the godly are sometimes forsaken of God.

Yet with limitation.

God leaves them for a season, not for ever. If he goe from them, it is but as one that goeth from home, to returne again: *I will not leave you comfortlesse, or as Orphans; But I will come again*, Joh. 14. 18 [i]. When *Sion* was in this uncomfortable case, God said unto her, *For a moment have I forsaken thee, but with great mercies wil I gather thee; in a little wrath have I hid my face from thee, for a moment, but with everlasting kindnesse will I have mercie on*

1 Not for ever.

i Οὐκ ἀφήσω ὑμᾶς ὀρφάνους.

Chap. 2. *thee, saith the Lord thy Redeemer, Esa.* 54. 7, 8. He may frown, but he will smile again; though his compassions may be restrained, yet they cannot bee extinguished; his anger endureth but a moment; in his favour is life; weeping may endure for a night, but in the morning joy comes, *Psal.* 30. 5. in his favour is life [k], weeping may *endure* or *lodge* as a passenger, to be gone in the morning; but joy comes in the morning as an inhabitant, and enjoyeth his habitation to himself. As the sun sets to rise again, and as the tender mother layeth down the childe to take it up again; so desertions are but short interruptions of a Christians comfort; God will not stay long, when his people cry unto him; hee will return, and exchange their dolefull Winter, into a joyfull Spring. Though the River hath her ebbings, yet it hath her flowings; the tide of comfort will come in again.

There shall bee a day of their joyfull meeting with their beloved; they shall see their God, enjoy his presence, and be embraced in the armes of his love; and when this day shall come, there wil be more joy in meeting, then there

k *In benevolentia ejus, vita, i. e. diu durat, contrariũ ejus quod præcessit momentum in ira ejus.* Dius quæst Ebraic. l. 1. q. 49.

wa

was grief in parting; God will powre in comforts upon them, as they have powred out tears for him; and will recompense their love with kindnesse; their desires, with fulnesse; their mourning, with gladnesse; their short heavinesse, with everlasting consolations. Chap. 2.

Desertions are not the interruption of Gods love, but of the acts of his love; his affection is the same, but the expression is varied: nor that there is a twofold love of God, or a twofold consideration of the same love. 2 Not in respect of Gods love, but the acts of love.

There is the love of *Benevolence*, and the love of *Beneficence*, or as some call it, the love of *Intention*, and the love of *Execution*. The former to the faithfull from eternitie to eternitie, and is immutable and incapable of any intention, remission, augmentation, diminution, or any alteration; it is like God himself, unchangeable: but the latter, the love of *Beneficence*, or of *Execution*, which is his love as it expresseth it self in doing good to us, may be in a degree suspended and restrained for a season. As in the summer there is a *Lux* and *Lumen*, light inherent in the sunne, and light fluent from 1 *Suarez de prædest. l. 1 c. 11. 5. 3. Baron. de peccato mort. & ven. part. 1 5.*

Vid. Greg. de Valent. 1 disp 8 q. 3. punct. 2.

Chap. 2. from it; that is ever perfect and permanent, but this may suffer changes, it may be obscured and lessened, yea, extinguished, and quite cut off, as in the night it fals out.

A father may have a dear affection to his childe, yet shew but little in his carriage. *David* shut in his love from *Absalom*, not ceasing to love him, but forbearing the wonted acts and expression of his love: A fountain may have her streams cut off, or dammed up, though it selfe have the same fulnesse and aptnesse to powre it self out as before. The root doth not alwayes give so much sap as to make branches bud and blossome ar all times, yet when she is most sparing in her beneficence, her good will is the same, shee sticks as close to them as ever.

We often keep back mercies from our selves, and God would more abundantly powre in himself, but that we open not unto him; and so as that blind woman complained the house was dark, when she her selfe was blinde, so we often complaine, as if God had restrained mercie, when we our selves restrain it: and it is as true, that sometimes

Senec. ep. 50 Rogas pæ. dagogum tu, migret, domum tenebrosam esse ait.

times God is provoked by our sinnes, and keeps in his mercie, that he comes not with such gratious visits as before, yet his love is not shortned, though the fruits of it are; *Behold, the Lords hand is not shortened, that it cannot save, nor his ear heavie that it cannot hear; but your iniquities have separated between you and your God, and your sinnes have hid (or made him hide) his face from you, that he will not hear*, Esay 59.1,2. Chap. 2.

Though God may vary in the operations of his love, yet his love in it self is the same, and shall be the same for ever; it is *an everlasting love*, Jer. 31.3. *The hils may be removed, and the mountains may depart, but my kindnesse shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercie on thee*, Es. 54.10 This was spoken to the Church in the day of her sorrow; he tels them he loved them though he afflicted them: and that speech of God to *David* is full for this purpose; *I will visit their transgressions with rods, and their iniquities with stripes, neverthelesse, my loving kindnes will I not utterly take from him, nor suffer my faithfulnesse to fail, my covenant*

Nequit hic dici quod Orontes de regum amicis esse ut digiti rationes supputantium modo CCIↃↃ *modo unitatem repræsentantes.* Plut.

Chap. 2. *venant wil I not break,* &c Pſ. 89. 30. 44

When God deſerts his people. hee withholds thoſe acts of love only that are for *our well being*, not thoſe *which are for our being*. Though a Chriſtian may want that without which he cannot *have peace*, yet not that without which he *cannot live*: whatſoever is neceſſary to his conſtitution, life, compleatnes, and ſtability, that is never denyed: no ſuch *good thing will God withhold from them that walk uprightly*, Pſ. 84. 11. Hee will ever hold their ſouls in life, not leaving them in weak beginnings but continually leading on unto perfection: As he is the *Author*, ſo *he is the finiſher of our faith*, Heb. 12. 2. *We are confident of this verie thing, that hee that hath begun the good work in you, will finiſh it untill the day of Jeſus Chriſt*, Phil. 1. 6. The Saints ſhall have of him, whatſoever is ſo neceſſary, as without it they cannot *hold their ſtate, or attain their end*: but that which is rather for their *ornament* than *ſupportment*, for the *ſweetnes of their way*, than *ſureneſſe of their end*, for *comfort* rather than *neceſſity*, may bee, and is often in great meaſure cut off and decayed.

3 Not acts which are for being, but thoſe only which for well being.

Qui operatur ut accedamus operatur ut deſeratur. Auguſt. de bon. perſev. c. 7.

This

This then is the thing: when God leaves his people, he doth not ſo leeve them to the wil of the fleſh, the tentations, and ſnares of the world, the power and tyranny of the Prince of darkneſſe, as never, or not at all to look after them, but his care is over them in theſe times, and he is with them by a *ſecret* and *powerful manutenency*, both *guiding* and *upholding* them, & is often moſt in *power*, when leaſt in *appearance*. The metals that lye deep under ground, and ſee not the heavens in their *light*, yet partake of their *influence*, yea ordinarily the moſt precious operations of Gods gracious power are there where is leaſt ſenſe and feeling of them, and they *have* moſt of God when they *ſee* him leaſt. As when God covered *Moſes* his face in the cleft of the rock, *Exod.* 33. 22, then he paſſed by, and gave *Moſes* to ſee his glory: ſo the clouds and veils that cover our eyes, are often forerunners of the cleareſt light, and ſweeteſt ſight of God. Chap. 2.

And when God ſeemes to be turning a man into a deſolate and ruinous heap, yet even then is he building, and preparing him to be a more excellent ſtructure.

Chap. 2. ſtructure. The gardiner digs up his garden, pulls up his fences, takes up his plants, and to the eye ſeemes to make a pleaſant place, as a waſte; but wee know he is about to *mend* it, not to *mar*, to *plant* it better, and not to *deſtroy* it: So God is preſent even in deſertions, and though he ſeem to *annihilate*, or to reduce his new creation into a confuſed Chaos, yet it is to repair its ruines, and to make it more beautiful and more ſtrong. *The glorie of the ſecond temple was greater then the glory of the firſt*, *Hag.* 2.9. In the repairing of an houſe, we ſee how they pull down part after part, as if they intended to demoliſh it, but the end is to make it better: it may be ſome poſts and pillars are removed, but it is to put in ſtronger: it may be ſome lights are ſtopped up, but it is to make fairer lights: So though God take away our props, it is not that we may fall, but that he may ſettle us in greater ſtrength; hee batters down the life of ſenſe, to put us upon a life of faith; and when he darkens our light that we cannot ſee, it is but to bring in fuller light; as when the ſtars ſhine not, the ſunne appeares, repairing our

loſſe

loſſe of an obſcure light, with her clear bright ſhining beams. So then we ſee, that though God doe forſake his people, yet *not totally, not for ever*, not ceaſing the *affection* of love, *but the acts*, and not thoſe which concerne our *being*, but ſuch as concerne our *well being*: As abundant quicknings, and aid of grace, victorious and triumphant power over ſinne, the clear and ſatifying teſtimony of his Spirit, &c. Chap. 3.

CHAP: III.

Foure other conſiderations about deſertions.

HAving premiſed theſe things in the generall, I ſhall now come to the ſpecials, to ſpeak of theſe deſertions in their ſeverall kindes, and firſt as they befall the godly.

Deſertions as they befall the godly are of two ſorts.

Withdrawing of { 1 *Influence of grace.* / 2 *Of comfort.* { 1 *Inward* / 2 *outward*

For all the complaints which the Saints do make of Gods hiding and withdrawing himſelf, ariſe from one of

Chap 2 of these three grounds, or all.

1 That God doth not carrie on their spirituall life, as he was wont,

2 That he gives not that peace, joy, comfort, assurance as he was wont.

3 That hee brings them into outward straits, and doth not deliver them:

Before I come to speak *directly*, and particularly of these, I will propose foure *brief observations* about them.

1 A man may want Gods gracious presence in outward things, yet enjoy his internall presence in the soul: yea often there is most of God with in, when least with out.

1 That a man may *misse much of Gods external presence* in the sweet and comfortable way of his providence, providing, protecting, and ordering all occurrents to contentment, yet may *injoy inward communion* with him, his soule may be most abundantly *animated*, and *quickned* with the Spirit, when he hath most *discouragements* without: yea, God is wont when he gives *least in the world*, to give *most of himself*; and his people seldome have much of the *fatnesse below*, and of the *springs above* at once, as the sun and the starr appeare not together. But when hee shuts up all *doores of hope*, and *help* in the world, then he sets open *the doors of heaven*. So Saint *Stephen*, when hee saw

2 Cor. 1. 4, 5

saw nothing but death in the world, Chap 3.
Then saw heaven opened, and Christ sitting at the right hand of God, Acts.7. Such mercy found *Jacob*, when he was a poore pilgrim in a strange land, then he saw that heavenly ladder, *and the angels ascending and descending* as a pledge of Gods care, and their readinesse for his good, *Gen.* 28. 12. The abundance of the spirit both of *grace* and *peace*, is usually powred forth in a day of sorrow, as when the dough which the Israelites brought from Egypt was spent, God gave them bread from heaven.

And there are 2 *causes of it.* 1. *Gods tender love*, which is such, that he will not add *affliction* to his peoples *sorrow*. When therfore he is pleased in his wisdome to put a cup of *affliction* into their hands, he is wont to give them also the cup of *consolation*; when he casts them into *outward straits*, hee doth recompense it with *inward inlargements*. The Church had never such ful predictions of Christ, & precious promises of great mercy, as when the most dreadful evils hung over her head, as appeares in the prophesies of all the Prophets: And the

1 Because Gods love is such, that he will not adde sor row to sorrow.

Chap 3. the faithfull usually finde their *worst dayes*, their *best dayes*, and when they meet with *troubles*, they finde most *peace*. This the Apostle witnesseth, *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ*, 2 Cor. 1. 4. *And though our outward man perish, yet our inward man is renewed day by day* [g] 2 Cor. 4. 16.

ἡμέρα, καὶ ἡμέρα, *die & die* ot Tertul. legit in li. de resur. carn. i. e. *quotidie*, vid. Estii. com. in lo.

2 *The capacitie of the soul is widened*, and enlarged in affliction; heavenlie communion with God is *sweetest* in an evil day, and the soul *longs* after God, that in him it may finde all *supplied*, which it *wants* in the world. Now the more God stirs up desires of himselfe the more the soul is prepared to communion with him, and the more it hath of him, the *hungrie* man eats most, and he that is most *athirst*, drinks most. When the life of *nature* and *sense* is cut off, the *soul* seeks *a life in God*, and is much in all endeavours of injoying God; now she seeks him in prayer, she enquires for him in the word, and by all means reacheth hard after him. So *David*, when he was in the wildernes, panted and breathed after God, hee prayeth, hee cryeth, his thoughts are with

2. The capacity of the soul is inlarged in affliction.

with God all the day, yea in the night he meditates upon him, and (saith he) *My soul followed hard after thee, Psal.* 63. 8. Chap. 3.

2 *One may want inward comfort, yet not be deserted in respect of the influence of grace*; the tenure of *grace* and *peace* is not the same; a man may lose the *sence of grace*, and yet retain the *life of it*. Though he be more *happie* that hath *grace and peace*, yet hee may be as *holy* that hath *grace without peace*: yea and as the clouded summers sunne yeelds more comfort to the earth than a bright shining winters sunne; so when the soul is *most clouded*, it may be *most quickened*; when the light of Gods favour is hid, the quickning heat of the spirit may most abound. 2 One may want the comforting presence of God, yet have the quickning presence.

3 *He that loseth Gods quickning presence, loseth also his comforting presence.* Though a man may have *grace*, living and stirring without *peace*, yet he cannot have *peace*, without the life of *grace*. Peace and comfort are fruits of the sanctifying Spirit, and as there may be a root without fruit, but there cannot be fruit without the root; so though there may be the spirit *quickning* and *sanctify-* 3 The comforting presence is never without the quickning presence.

Chap 3

sanctifying without comfort, yet there cannot be true *comfort* without the quickning spirit.

He that wants Gods quickning presence, is either in a lethargie, *Aut sopit aut patitur animum gravitate soporem.* Ov. met. 15.

One of these two evils befall a man from whom God is departed, and to whom the workings of the power of God is denyed.

Either he fals into a *spirituall lethargie*, being as one asleep, whose spirits and senses are bound up, so that he is in a shadow of death, neither hearing, nor seeing, nor tasting the things of God, and so is bereft of all spirituall joy and comfort. When a man is in a state of deadnesse, he is *dead to all things* that are spirituall, and they also are as *dead things to him.* The promises that are *fountains* of life to a living man, are as dry and *empty cisternes* unto him: yea Christ, and heaven, and the love of God, though they are the food, the strength, the life of a man in a healthfull state, are to the languishing soule, as meat to a sick stomack: the glorious things of the gospel are to him as a withered flower, or as a sealed book, he hath no use of them.

t Or in a phrenzie.

2 *Or a spirituall frenzy*: In the day of strangednesse of God, a man is often much

much disquieted; now the *remembrance* of his former blessed dayes torments his soule with grief, and the *feares* of utter Apostacie, and irrecoverable declination from God, doe vex it with feares and horrours: yea, *Conscience* may pronounce sad judgement upon him, and he may conclude himself an hypocrite, an Apostate, and one under wrath: so that either through *insensiblenesse*, or *unquietnesse* of spirit, hee that hath not his former *vivacity* and vigour of grace, cannot have *comfort* in such a state. Chap 4.

4 *All these may possibly befall a man at once:* he may have *outward* straits, and *inward* troubles at once, and this is the lowest pitch of *miserie* that a beleever can fall into. It is possible to be deserted of outward & inward gracious presence in a great measure.

CHAP. IIII.

Of the first sort of desertions, the withholding of assisting grace.

THe first sort of *desertion*, is in regard of spirituall *life* and *grace*:

And it is either { *Reall.* / Or *in appearance only.*

Concerning this maladie and sicknesse

Chap. 4. nesse of the soul as it *is real*, I will treat in this order:

Handling
1 *The state.*
2 *The symptomes & consequents*
3 *The causes.*
4 *The cure.*

The first kind of desertion is a suspension of the arbitrary and customary influence of the spirit of grace.

First of the *state*, which may be thus described: Then wee are deserted of God, *when he suspendeth or withholdeth the arbitrary and wonted influence of the spirit of grace.*

That I may more perspicuously expresse the thing, I will take this description in pieces, and explain it in the *parts* of it. In the description are *two things* that require opening.

1 *The Act.*
2 *The Object.*

Note, 1 The Act, suspension, a negative act not taking away, but not giving &c.

The Act is Gods suspending, it is a *negative act*, a not giving, or putting forth that which was wont to be; it is not the *taking* of any thing from a man which was *inherent*, but a *denying* of something that was *assistant*; it is not a taking out, but a not putting in: as when a cock is stopped or turned, there is *no diminution* of water in the vessel under it, but onely *no addition*, the vessel is not made *emptier* but not

fuller,

full.r, or as a childe when hee is ſet down out of his Fathers armes, is *weaker*, yet not by any loſſe of his *porſonall ſtrength*, but by the withdrawing of his *fathers help*: The Father takes not away any of his *childes ability*, but denyeth *his owne aide*; ſo God when hee deſerts his ſervants, withdraws himſelf and his Spirit, yet ſo, as that we muſt conceive it, not to be a *ſpoiling* them of what he had planted in them, but a *not conferring* of that aſſiſting Grace which he was wont to give, this will be a little more clear in the next thing. Chap. 4.

The next thing in the deſcription is *the object*, or the thing which is withholden from a man in this caſe, which is the *Arbitrary or wonted influence of the Spirit of Grace*, here are three things in the object to be obſerved.

1 *It is the influence of the Spirit of Grace.* The *preſence* of the Spirit is one thing, and the *influence* is another, there may be the *former* without the *latter*, the *influence* may bee abated, but the *preſence* never faileth. As the ſoul in the body is ever equall in her *habitation*, but not in *operation*, her *power not acting*, yet her *preſence continuing*. 1 The object, is not the preſence, but influence of the Spirit.

Chap. 4. 2 Not influence which is necessary to

2 It is the *Arbitrary* influence of the spirit which is *suspended*, there is a *twofold influence* of the Spirit.

{ *First, necessary and constant.*
{ *Secondly, arbitrary and inconstant*

The *necessary influence* of the Spirit, is never denyed, and it is that which God affords his people,

to { *life.*
{ *growth.*

1. Sustentation.

1 God is ever present to *uphold his Saints in life*, that though diseases may molest them; yet *their feet shall not be moved*, they shall not *sinke*, *Ps.* 66.9. As that hand of power which wrought in the *creation*, works still in the *preservation* of all things, *John* 5. 17. so the Spirit *works still*, and by a Divine power supports the new creature, so that it shall not fall back into its first nothing. *David* found this hand of *God*, staying him in the midst of all his weaknesses, *Nevertheles I am continually with thee, thou hast holden me by my right hand*, *Psal.* 73. 23. *Psal.* 17. 5.

2. Augmentation.

2 So that life being wrought by the spirit of life, never dyeth; and as the spirit worketh alway to the *conservation* of spiritual life, so it worketh ever to the

the *growth of grace*; a Christian is ever *growing, he groweth* when he seems to himself and others to *stand* at a stay, yea to *decline*, he groweth alway *really*, though not *apparently*, nor *equally*; as there are seasons in *nature*, so in *grace*; grace hath her *springs* and *Autumnes*: but as *nature* is ever tending to perfection, so *grace* is ever ripening and increasing, yea even in temptations & desertions; when God seems to leave his people, hee is about the worke perfecting the new man, as in the lopping of a tree, there seems to be a kind of diminution, and destruction, yet the end and issue of it is better growth; and as the weakning of the body by physick, seemes to tend to death, yet it produceth better health, and more strength; and as the ball by falling downeward, riseth upward, and water in pipes descends, to ascend, so the new man when it seemes to decay, is still carried on by the hidden *Methods* of *God* to encrease; the plants are as well profited by the nipping blasts of *winter*, which cause not onely the fruits, but the leaves also to fall, as by the warme beames of the Sunne, Chap 4.

Chap. 4

in Summer: a Christian is a member of a *thriving body*, in which there is no *Atrophie*, but a continuall issuing of spirits from the head, *Eph.* 4 16. *Col.* 2, 19 every part is supplyed by the effectuall working of the Spirit of Christ, so that the influence that tends to life and growth, is necessary, and certain.

But the arbitrary influence, which is

But there is another *influence* of the spirit which I call *Arbitrary*, which is given, and with-held according to the pleasure of God.

Assisting grace.

This is *assisting grace*, or Gods gratious concourse with that habituall grace which he hath wrought in his people. I call it *arbitrary*, because thogh all grace depend upon, and flow from his good *pleasure*, yet in this God is *free*, he hath more absolutely promised to *conserve* and *encrease* holinesse than to *quicken*, actuate and excite that principle of life: this he doth with great *variations* according to his good pleasure, bing more mightily present by the working and actual aid of his Spirit to *some* than to *others*, yea, more to the *same man* at *some* times, & in *some* conditions than in *others*, sometimes the same Christian is as a *burning and shi-*

ning

ning light, sometimes as *smoaking flax*; *the Spirit bloweth where it listeth*, *Joh.* 3. sometime he fills the soul with fuller gales, sometimes again she is becalmed, a man hath more at one time than at another.

This assisting grace is to { *actuate*; *regulate*, *corroborat*.

Actuating assistance [h] is that by which God carrieth his people, to *action* and *fruitfulnesse*, causing that *inward seed* which hee hath sown to bud and bear.

This, God worketh first *by exciting* and blowing up that latent sparke of grace in the heart; grace is an active thing, yet needs to be *excited*, because of the *indisposednesse* of the subject in which it is; as fire though it be apt to burne, and is very active, yet when it is in wet wood, it needs blowing up, because it meeteth with strong opposition in the subject, wetnesse of the wood, which gives check unto the active spirit of the fire: and (besides this *contrariety* in us, in whom the

a. conclus. 1. & dub. 1. conclus. a optime Parisens. c. 1. de [illegible] Avar. 2. he auxil. grat. disp. 88. num. 67. &c.

1 By Exciting.

Chap. 4. flesh lusteth against the spirit, so that without assistance *we cannot doe the good that wee would, Gal.* 5. 17. there is an *externall empedment*, Satan assaulting with all possible quench-coales, that he may cast a damp opon the soule.

Therefore we need to be quickned by a continall influence: [1] and this God is pleased to give to his servants; *Jeremie* found this working of the spirit to quicken and stir up his graces which began to flagge, impatience and passion began to stifle his zeal and readinesse in his ministery, but God came in to help him, & blowed up the sparke, so that (saith he) *It was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay, Jer.* 20. 9. When this is denyed, there is much deadnesse, and dulnesse, and slumber in the soule, that a man shall see it is not with him as in former dayes, when the Lord was more graciously present, & assistant to him.

[1] πάντες τε θεῶν χατέουσι. Ovid. 3.

2 By enabling.

2 By *enabling to act*. It is not enough that God hath given *habituall grace*, or that we be *excited*, and come to the bud and blossome of holy desires, holy dispositions,

dispositions, and holy resolutions, but Chap 4.
we need stil the help of his power, that these *blossomes fail not*, but that we *may bring forth the fruit of action*; as in a tree there is a *seminal vertue* of bearing, yet except it be helped by the *influence* of the heavens, it cannot bring forth fruit. It is *God that giveth not only to will, but to doe, Phil.* 2. 13. There is a *power of God which worketh in those that beleeve, Eph.* 1. 19. *Col* 1. 18. and according to the working of this power, is a Christians fruitfulnes: when God is pleased to put forth his hand to take hold of him, to draw him, and enable him, he runs with joy and speed in the wayes of God; his affections are enflamed, his heart is prepared, and he is apt *to do good*, & *receive good*, & walks with delight with God; but when God shuts in his wonted mercie, then hee walks heavily, and now his soule is full of complaints, *I would, but cannot*: there are desires, and good inclinations, but they come not to perfection; the soule conceiveth, and travelleth with purposes, and saith, I will look to my waies that I offend not, I will pray more, and mourne more, and doe more, but it

Chap. 4. wants strength to bring forth: therefore the godly cry for help, which they need not, if they had a sufficiencie in themselves [i].

i Quid stultius quam orare ut facias quod in potestate habeas? Aug. de nat. & grat. c. 18.

2. *Assistance is to regulate*, and order a man in doing good. This is necessary, for often there is much readinesse, and life, and aptnesse to do good, but yet much failing in the *manner* of it: the same spirit therefore that directs to *what* we should do, teacheth *how* to do it. How often are the godly in that case, that they would faine humble their soules, and afflict them themselves, yet know not how to doe it? How often bent to other duties, yet know not how to doe them in a spirituall manner [k]? What the Apostle saith of one duety is true of all, *We know not how to pray as we ought, Rom.* 8. 26. Therefore the Spirit *helpeth our infirmities*, and by a gracious conduct, leads us that we walk aright; as the *Master* guides the hand of a young writer to write according to his copy; and as the *father* in leading his childe, *drawes* him, because he is unwilling;

2 To regulate and direct in working.

k Remanet quædam ignorantiæ obscuritas in mente ejus secundum quam est etiam dictum Ro. 8. Quid oremus sicut oportet nescimus; propter varios enim rerum & temporum & quia nos ipsos non perfecte cognoscimus non possumus ad plenum scire quid nobis expediat, ideo necesse est ut a Deo dirigamur & protegamur qui omnia novit, & omnia potest. Aqu. sum. 1, 2æ q. 109. a. 3.

helps

helps him, because he is weak; *guides* him, because he is apt to lose his way, so God is said not onely to *draw*, *Can.* 1. 4. *John* 6. 44. and to *help*, *Rom.* 8. 26. but to *order*, and *direct* his people, *Psal.* 37. 23. *Psal.* 119. 133. 2 *Thes.* 3. 5. A ship may be *rigged*, and have a fitnesse to saile, yet it wants a winde to *move* it, and a Pilot to *guide* it. Chap 4.

3 *Assistance is to corroborate*, and fortifie in some eminent difficulty: As suppose a man mightily assaulted by some strong lust, armed with occasion, opportunity, and Satans strong power, in such a case God is wont to *underprop* and *shoare* up the soule with strong aid: also how should a bruised reed stand against such a blast [m]? As a father when he seeth his childe like to be devoured by some ravenous creature, makes supply of the childes weaknes by his own strength. The Apostle Saint *Paul* was in some great temptation, Satan had shot some arrow at him, but God suffered him

3 To corroborate in difficulties.

m *Cum via dura fuit, iam tum mihi currere visus, plus homine est. Vas fragilis mentis nostræ quo gratiam thesaurus continetur, graviori lus tentationibus sæpe concussus, tandem frangetur, nisi auxiliis divinis fulciretur.* Greg. de Valent. t. 2 disp. 8 q. 1 pun. 6. *Dei est eum qui stat statuere ut perseverantur stet, & eum qui cadit restituere.* Concil. Trid. sess. 6. can. 13. & 22. ibid. vide etiam plura ibid. & apud Aquin. sum. 1. 2æ q. 109. a. 10.

Chap 4. not to fall, but to hold him, *His grace should be sufficient for him*, 2 *Cor.* 12. At another time Satan took up other weapons, assaulting him with the terrours of troubles, and of death, hee brought in an *Emperour* against him, whose power and *Majesty* he thought might have daunted him, but God was a pillar of strength to him, that he was not moved. All men left him, but God did not leave him, *The Lord stood by me, and strengthened me*, 1 *Tim.* 4. 17. In *afflictions* also this assistance is wont to be afforded, and in hard seasons. The same Apostle also found *God* here; he was put to many a hard shift for his living; he passed through nakednesse, and hunger, and thirst, and want; which was able to have broken the heart of a man, but saith the Apostle, *I am able to do all things through Christ that strengtheneth me*, *Phil* 4. 13. Thus God is wont to stand by his servants in hard brunts; but when he comes not with supplies and aid, they fail and faint; temptations overcome them, distresses overwhelme them, difficulties daunt them. Thus we see what that arbitrarie influence of the Spirit is: but there

is.

is another thing to be obſerved, that deſertion is a ſuſpention of the arbitrary influence *which wee were wont to enjoy.* For note, there is a *twofold influence,* or aſsiſtance. Chap. 4.

{1 *Extraordinarie.*
{2 *Ordinarie.*

The *extraordinary* is, when in ſome *extraordinary* caſe, God comes in with more abundant help, leading the ſoul in triumph over all aſſaults, mightily corroborating, not onely valiantly to withſtand them, but alſo gloriouſly to conquer them. This as it cometh upon extraordinary occaſion, ſo it ceaſeth uſually with it: and the ceaſing of it is not Deſertion. Aſsiſting grace, 1 extraordinary.

The *ordinary* aſsiſtance, is that which uſually a man hath in the courſe of his life; when this is abated and withdrawn, then a man is *deſerted.* When a man is not what *he was wont,* not ſo cheerfull, ready, conſtant in doing good, when he doth not, nor can doe as he was wont, as time hath beene, when he lived more with God, but now his heart is fallen from that heavenly communion with him; hee could formerly mourne bitterly in the 2 Ordinary.

remem-

Chap. 4. remembrance of his sins, but now the heart is frozen, and cannot relent; hee could have prayed with much affection, and holy boldnesse, but now the heart is cooled, weakned, straitned, indisposed, &c. When it fares thus with a man, he is *Deserted*.

But here I will adde a few *Advertisements* to guide the judgement in this point of Gods withdrawing his assistance.

Note: it is never wholly denyed.

1. *God never denyeth it wholly* to a faithfull soul: though some degrees of divine help be denyed; so that the soul languish in a sort, and sink into a state of deadnesse and dulnesse; yet there is life, and that both habitual and actuall. Gods clock never stands, there is no such *deliquium gratiæ*, no such swoun of the new man in which al acts do cease. It may be so ill with a Christian, that he may fall from his first love in the acts of it, in a great measure. *Apoc* 2. 4, 5. He may be much impaired, that there may seem to be but the remaines of what was before, and these remaines also may be ready to dye, *Apoc* 3. 1, 2. But God will not quite depart, he will keep the root, and the seed of God shall

ſhall remaine in him, 1 *Joh.* 3. 9. Yea and the husband man is ever in ſome meaſure dreſſing, and pruning, and watering the branches of his vine. *Joh.* 15. 2. *Eſay* 27. 3. So that though they may bear *leſſe* fruit ſometimes, yet at all times they bear *ſome*; a Chriſtian may doe leſſe, but ſtill he doth ſomething; for though hee may loſe *ſome* help from God, yet *not all*. Chap. 4

If he cannot *beleeve* with that fulneſſe of aſſurance, and joy as before, yet he can *pray*; or if he cannot *pray* as he hath done, yet he can *ſigh* and *groan*, and mourn. As a ſpring under ground, if it be ſtopped in one place, breaks up in another; ſo the Spirit of grace, if it be ſtopped in ſome parts, yet it ſheweth it ſelf in others. Though the ſunne yeeld not an *equall* comfort to the plants, yet a *conſtant* comfort; it retires ſometimes in part, never wholly; Yea God often withholds his quickning virtue from ſome *one grace*, for the perfecting and quickning of *another*: hee ſometimes leaves *faith* in a poor eſtate, ſo that it may bee much darkened and clouded with unbelief and Atheiſme, to raiſe up *fear*, to awaken to watchfulneſſe;

Chap. 4. fulneſſe; to enrich with ſpirituall *poverty*, that the ſoul may mourne more ſeriouſly, and ſeek more earneſtly after God: ſometimes he takes off his hand that held down ſome *preſent luſt*, and ſuffers it to ſhew it ſelfe in monſtrous ſhape and rage, to pull down *pride*, and advance *humility*, and put the ſoule more to ſeek to be ſtrong in God.

1

2 Deſertion is onely when the abatement of life is eminent.

2 *It is not every degree of ſuſpenſion* of aſsiſting grace, that layeth a man in this forlorne eſtate, as one forſaken of God; but deſertion is *an eminent abatement* of it: ſo that there is an *eminent decay* of affection and fruitfulneſſe, and an *eminent increaſe* of darkneſſe & luſt. As a child cannot be ſaid to be forſaken of his father, when he abateth ſomewhat of the height and fulneſſe of his maintenance, but when he keeps from him things neceſſary, ſuffering him to wander up and down, to goe ragged and torne, pinched and waſted with hunger and cold, and not relieving, though the ſonne ſue and entreat him to pittie him; then you may ſay God hath deſerted you, when he leaves you under the preſſures of unbelief, and the power of corruption, and yet though you

you cry and call, ſupplyes are reſtrai- Chap. 4.
ned, and you are ſuffered to walk in the valley of the ſhadow of death.

3 When the deadneſſe is univerſall.

3 Deſertion is not to be judged *by an indiſpoſedneſſe, and deadneſſe partiall, but univerſall.* Not all ſuſpenſion of grace makes this mournfull ſtate; for as I have ſhewed, ſometimes God hides himſelf from one part for the quickning of another, and may be moſt abundantly *preſent*, where hee ſeemes in great meaſure *departed*, as I ſhall ſhew hereafter. But when a man is overgrowne with deadneſſe, which ſpreads over the *whole man*, that a man is now leſſe in *affection*, leſſe in *action*, yea unmeet, unwilling, unapt to *all good*, and the means of good, being abated in *all* his former life and luſtre, then he is deſerted; there may be indiſpoſedneſſe to ſome dueties, from ſundry cauſes, but when a man is leſſe in *all*, then he is in this wofull ſtate.

4 When the deadneſſe abides on the heart.

4 *Not every interruption of communion* with God, not every preſent diſtemper and indiſpoſedneſſe, argueth God to have withdrawne himſelfe. There may be cold blaſts, ſtormy weather, troubled aire, dark clouds in the

ſpring,

Chap 5. spring, yea in the summer season. A man cannot conclude from some present chilnesse, or benummednesse of spirit, or from some stormes of impetuous lusts, that he is deserted. The deadnes of a deserted soul is not a *transient, but an abiding deadnesse*; not a *slumber*, but a *sleep*; not a *fit*, but a *state* of spirituall benumbednesse, As a mother is not said to forsake her childe, that goeth away and returnes quickly; so Desertion is not a present short abatement of of Gods quickning presence, but a continued cessation for some space of time: it may be long.

CHAP. V.

That a man may bee deserted, and not know it, with the Causes and Evil of it.

I Have done with the *state* of a Deserted soul, the next thing is the *symptomes* and consequences of it, which will give some help to a man to know whether he bee in this state or not. And it is needfull to declare the signes of it, for often men are in this lamentable case and know it not, as in another

another sence it is said of *Sampson*, when he awaked out of that sleep in which he lost his haire, *that hee wist not that the Lord was departed from him*, *Judg.* 16. 20. So it is true of many, God is departed from them, and they misse him not till they awake out of their sleep [n]. Chap 5.

Quest. But is it possible that, that man should be so besotted, that falling from a blessed course of sweet communion with God, into so grievous an estrangednesse from him hee should not perceive it? can a man fall from such an height into such a depth, and not know it?

[n] *Et vigil elapsas quærit ovarus opes.* A man may be deserted and not know it.

Ans. Yea, certainly; and there are diverse *causes* of it: as 1, there may be a great flush of spirit, and much *activitis from false principles*, so that a man may seeme to be the same, and to enjoy God as he did, when if it be observed, he hath lost much, and the greatest part of his life stands upon other pillars, as vigour of nature, strength of parts, inforcement of conscience, respects to men, false joyes, fanatick dreames, superstitious rules, &c. these windes often fill the sayles, these waights

Chap. 5. waights move the wheels, even there where there is little of God.

2 *Gods departure is gradnall*, as he comes not all at once, bnt by degrees; so he departs not *suddenly*, but *gradually*, as the sunne riseth by degrees and sets by degrees, and so night creeps often upon men before they are aware: So God *by degrees* estrangeth himselfe, and leaves the soule to wither by degrees; as in a body languishing in a consumption, there is not such an apprehension of the going out of life, and the comming in of death, as in him that receiveth a sudden mortall hurt; and as he who wasteth in his estate by *little and little* is not so sensible of his decay, as he that loseth *all at once*: So if a man should fall from a heavenly converse with God, and from a flourishing spiritual state, into a liveless and barren condition on a *sudden*, he would be more affected with it, but now his *fall is graduall*, therefore lesse seene; a hill is sometimes drawne out into such a length, that the descent of it doth scarce appeare. In Gods way a man may descend daily, yet because his decay is as it were broken into so many

many ſmall parts, he hardly ſeeth it: old age, and gray haires come ſlowly and ſlily, they come by ſtealth, one gray haire creeping after another, *and here and there upon them, the know it not. Hoſea* 7. 9. A decrepit weake ſtate ſteales upon men, their ſoules being like dreyning ciſternes which empty themſelves by drops, and ſo emptineſſe overtakes them before they ſee it: *while they think they are rich, they become poore,* Apoc. 3. 17. Chap 5.

3 Men loſe much of God and know it not, becauſe *they reſt too much upon other things* that doe deceive them; ſome things without them cauſe them to miſtake, as 1, a *pride* and conceitedneſſe raiſed by comparing themſelves with others worſe then themſelves; 2, the *teſtimony* and applauſe which others give them, eſpecially if by many, by the godly, by the wiſe; praiſe blinds them, and holds them in a ſweet dream of an imaginarie excellencie; 3, *tranſient and fleeting gaſes*, God now and then breaking in with potent workings, and that rather to exerciſe of gifts for his office and for others ſakes, that

3 Men miſtake and are many wayes deceived in iudging.

Chap. 5 that they may be built up, when themselves indeed wither.

4 They consider not themselves

4 They *consider not*, nor examine their estates, they lay down their watch, and hold not continuall sessions for Judgement of themselves, therefore changes befall them, and they know it not: when men cast not up their estates, they may grow poor and not see it. Conscience is the soules *watchman*, yea, *her Judge*: now if there be a vacation, and the Judge sits not, man may be spoiled of much of his estate, and not be righted: except we judge our selves frequently, wee cannot know our selves fully, but may lose and not see it.

But it is needfull to know whether we be deserted or not.

You see then that one may be Deserted and not know it: but it much concernes a man to be vigilent, that he may discerne Gods *accesses* to him, and *recesses* from *him*: For,

1 Else though God be enjoyed yet we shall be unthankful.

1 Else though hee enjoy God, hee cannot be *thankefull*: it is not the *presence*, but the *evidence* and sense of mercies that raiseth thankfulnesse: he that receiveth not, and he that knoweth not that he receiveth, is alike unthankfull: when a man lyeth long out of the balance

lence of Judgement, he knoweth not whether he be better or worse: God may bee present in many gracious counsels, checks, incitements, impulsions, and yet have little thanks for his precious mercies, except they be observed. If a Prince come in favour to visit thee, and stand knocking, and be not known, thou canst not acknowledge that high favour with thankfulnesse: And though Christ stand at the doore and knock, that thou mayest open *that he may come in and sup with thee, and thou with him*, if thou know not this day of salvation, and this season of grace, it cannot affect thee: What a sin is this? God is with thee by secret workings of his Spirit, hee is with thee in thy way, and in the meanes of grace, and thou observest not? But it is with thee as with *Jacob* in another case, who sleeping, knew not what had befalne him, but when he awaked, then he said, *God was in this place, and I knew it not*, Gen 28. 16.

Chap 5.

2 Except you know how it fares with you, if God bee departed, you will *lie still and not enquire after him*[a].

a Though we enjoy not God, we shall be secure.

ὅπερ εἰρῶνται πράττειν ὧν ἐλλείπειν οἴονται, καὶ ἄνμικρα. Ar. Khet. l. c. 1. 5.

He

Chap. 5. He that is sick and knoweth it not, seekes not for cure. *The whole*, that is, *such* as think they are well, *need not the Physician, but the sick*: such as feel their sickneſſe and paine, *Matth.* 9. 12. They that are rich in their own opinion, seeke not for supply, but say, They *want nothing*, *Apoc.* 3. 17. He will neither beg nor worke for bread that is full. He that thinks all is well, and *seemes to be something, when hee is nothing*, *Gal.* 6. 3. is at reſt, as one that needs not. It is said, that the *Pharisees need no repentance*, Luk. 15. 7. that is, they know no need, becauſe they see not their sin. No man seekes that he thinks he hath, therefore looke well to thy self, leſt thou be deceived: A man may go on with an opinion of a good eſtate, and bee miſtaken. *As the hungrie man dreameth, and behold he eateth, but when he awaketh his soule is empty: and as the thirſtie man dreameth, and behold hee drinketh, but when he awaketh, behold he is faint*, *Eſay* 29. 8. so you may be in a beggerly condition, while you conceit you are rich. Except you search your selves, and till you awake out of your dream and behold

hold your miserie, you will not seeke for remedie. What brings the beast to the river, but thirst and heat? That man will not seek for the Well of life, that feeles no want. Necessity is the mother of industrie, and indigence breeds diligence. Chap 5.

3 *It is a contempt of God* not to observe what interest you have in him, and what communion with him. If a friend, much more if a King come to thy house, and thou take no notice of his coming in or going out, will hee not take it ill, and count it a great neglect of him? Is it not a signe his *company* is not valued, whose *presence* is not accepted, and whose *absence* is not regarded? Things that thou prizest thou keepest with *care*, possessest with *joy*, and loosest with *grief*. A small matter may be lost, and not missed; but if a jewel be lost, it is soon missed.

3 Not to seek to know this is to contenne God.

Consider, if an husband had occasion of departure for a season, and the wife should not be loath to part with him [p], nor grieved to want him; would not all say, She loves him not? When you make a feast, you sit not down till the chief guest come, and when hee comes

p *Indicium amoris est non delectatio illa quæ pulchri præsentia percipitur, sed morsus & dolor qui eo avulso sentitur.* Plut. de profect. virt.

Chap. 6 comes, you meet him with all fit respect and kinde entertainment: If then you sit downe to make merrie with the creatures when God is not come in to sup with you, *Apoc.* 3. 20. or when you entertain your pleasures, and delights, and profits, and other worldly contentments, and give but slender heed and respect to God, so that his *presence* or *absence* is not much to you, it is a signe he is not your *chief*, but you despise him: therefore be carefull to observe diligently how God is with you, that you may not lose him, and not see it; for this is to contemne him. Adde this, that Gods withholding himself is a signe of his displeasure [q], and it is a great provocation to slight it.

[q] *Subtractio gratiæ est maxima pœna.* Alt. s. in sent. l. 2. tract. 30. q. 2.

CHAp. VI.

Rules to judge when one is Deserted. The first is the consideration of his graces. First, their altivitia is abated.

SInce men may be deserted, and not know it, and since it so much concernes all to know how it fares with them

them in this case, I will propound some *rules* for their helps in judgement of themselves in this point. Chap. 6.

These rules are three considerations, or the view of three things.

1 Their *graces*.
2 *Corruptions*.
3 *Means of grace*.

First *rule*. Consider your *graces* which you have received; for when there is a variation of divine influence, there will be a change in the new man: as you may read in the very face and countenance of the earth, what her receipts are from the heavens; whether the heat and raine be liberally or sparingly afforded: so when the Sunne of righteousnesse shuts in himself, it will soone appeare in the change of your spirits. First rule: Consideration of graces, in which when one is deserted, will be decay in respect of

In times of desertion there will bee a change in your spirits in respect of

1 *Activity*.
2 *Light and sight*.
3 *Affection*.

1 Activity, which appeareth by 1 Unfruitfulnesse

That decay of spirituall *activity* appeareth and sheweth it selfe in two things.

Chap. 6. { 1 *Unfruitfulneſſe in good.*
{ 2 *Indiſpoſedneſſe to good.*

1 Leſſe done 1 There is *leſſe done*, there are fewer fruits: you are not ſo *frequent*, and ſo *abundant*: duties are curted, and clipped; God hath not his ſervices in that *number* and *meaſure* as before: you do not ſo much good by counſels, perſwaſions, reprehenſions, and ſuch other offices of Chriſtian love, but are become more uſeleſſe and fruitleſſe.

In this abatement of action, there are *three things conſiderable*.

1 *It is voluntary*. There is an abatement ſometimes (for a ſeaſon) out of neceſſity, as in caſe of bodily infirmity, or other inevitable occaſions; but this is not ſinfull, where the affection and deſire to duties is not quenched, but held up in ſtrength: But when men do *voluntarily* lay down their ſtrength of holy endeavours in the wayes of God, and move more ſlowly and negligently, either *much omitting*, or *ſlightly performing* the duties of godlineſſe, it is a ſigne that it is not with them as it hath been, *Apoc.* 2 4,5,

2 Eſpecially in in. ward and moſt vitall actions. 2 It is an abatement eſpecially of *ſuch acts* of grace, as are *internall*, and moſt

moſt proper to a godly man, as *mourning* for ſin, *rejoycing* in God, *ſelf judging*, *heavenly improvement* of the promiſes, and providence of God, *deſire* of Chriſts appearing, &c. There may poſſibly be an holding up of duties *externall*, as hearing, prayer, &c. but if theſe *inward actions* and *motions* of the new man ceaſe, it is a certain argument that a man is upon the loſing hand. Externall duties may be upheld by the power of conſcience, and other cauſes, but thoſe inward acts cannot ſpring but from an inward root. Here Grace *inherent* is the womb, and grace *aſſiſtant* is the midwife, the one gives *diſpoſition*, the other *action*: ſo that when a man is leſſe in theſe, he hath leſſe of God. Chap. 6.

3 In the abatement of external acts; there will be leſſe done in *perſonall* and *ſecret duties*, than in more *publike* duties which are with and before others: pride and other civil reſpects may enkindle a falſe fire in a frozen heart; the breath of applauſe may fill the ſails, and move the ſhip, which otherwiſe would lie ſtill, or move another way: A *Phariſaical* ſpirit will be much quickned with praiſe and glory, and a

3 In perſonal and ſecret duties.

Chap 6. *servile* spirit will bee much provoked by feares; men are content to do more then they would sometimes through *hope* of the favour of men, sometimes through *fear* of disfavour. But such are moved not by the spirit that is *from above*, but by the spirit that is in *the world*: therefore judge your selves by secret acts, follow your selves into your closets, and retiring places, and observe your diligence, endeavour, and spirit in your hidden wayes, and secret duties, for what you are in them, that you are indeed: as then you may best take your height, when you remove all advantages, for if you stand upon any thing, you will seeme higher then you are; so you may best see the temper of your spirits, when all externall enforcements are absent; when you are your selves, without the ingrediencies of respects to men, to intermingle with your spirits.

As there will be lesse done in a time of desertion, *and an abatement of fruitfulnesse*, so you may discerne an *indisposednesse*, and unmeetnesse to duties.

1 Lesse *willingnesse*; you may doe good, but it is rather as a *taske*[1], than a *delight*,

1 By indisposednesse. 1 Lesse willingnesse. 1 Nihil nisi Iussus agit. Ovid.

delight, and you are not carried to it so much out of *liking and contentment*, as by a *compulsory judgement*, which layeth a necessity on you, that you do it as a *debt and due*, which the law exacts upon pain of imprisonment, but not as a *free-will offering*, and Eucharisticall sacrifice. When the heart is filled with God, its delight is with him, and he yeelds obedience in love, and counts his worke wages: an evil heart is hardly drawn to good, it quarrels with the rule, and is loath to be bound. *David*, when he was in distemper, and left in the rage of his corruption, was not willing to be limited by the law of God; but when he was himself, then *he loved it*, *Ps.* 119.129. Gold and silver was *not so precious*, *he chose it*, vers 137. hee took it as his portion, *vers.* 57. *I said, Oh Lord, this is my portion, I will keep thy words*[f]. Chap. 6

[f] Calvin. in loc.

When a man enjoyeth God, his walking with God, is his life; he is much affected with converse with him, partly through love and sutableness to God, in respect of which, he is the Centre to which he tends, and in which he rests, partly through re-

Chap 6 spect to the recompence which hee hath in hope, and partly for the sense of sweetnesse which he hath in his converse, God meeting his servants with satisfying comforts, sweet embracements, and blessed coruscations, and beames of mercy and loving kindnes, so that they say in their hearts with *David*, *It is good for me to draw neare to God*, Psal. 37.28.

Yea, love mightily commandeth and enclineth the heart to duties; but when a man is in greater distance from God, then the pleasant wayes of holinesse, which were to the soul as a delightfull *Paradise*, are become as the way of a desart, a way of thornes and briars, a wearisome and unpleasant path.

2. Lesse zeal and fervency. 2 That *zeal* and *fervency* which you had, will be much *weakned*: when God is with a man by *powerfull* and *plentifull* supplies of the spirit, he musters up all the powers of his soule, and cals in all his abilities to wait on God, and to do him service, So *David*, *Praise the Lord, O my soul, and all that is within me blesse his holy name*, Psal. 103. 1. Observe with what contention & strength you were

were wont to do what you did; for if now you put lesse to it, and go on in a way of spirituall lazinesse and sloth, it's sure there is a diminution of heavenly influence: this seemeth to be the case of the Church in the greatest part of it, which caused the Prophet to complain, *There is none that calleth upon thy name, or stirreth up himselfe to take hold of thee*, Esay 64. 7. Chap. 7.

CHAP. VII.

When a man is deserted, his light is darkned.

The second change in one deserted is in his light.

THe second *change* which you may discerne in your selves, is in your *light and sight*: the eye of the soul, that gate of spirituall life and death, suffers, and this being weakned, a man is like *Sampson*, when his eyes were put out [t], brought into great miserie and bundage.

A four-fold evil when God hides himself.
1 *Obscurity.*
2 *Inefficacy.*
3 *Vacuity.*
4 *Incredulity.*

1 *Obscuritie.* God shines not into the soule with such abundant light, as before [n].

t *Plerumq; oculus contemplationis amittitur, & post per carnis desideria hujus mundi laboribus animus subjugatur.* Testatur. Sampf. &c. Greg. l. 7. mor. c. 13. apud Alvar. de Auxil. grat disp. 44. num. 4.

Chap. 7

[u] *Illuminatio intermittitur, remittitur at quis qui Spiritum Christi sentit, negarit aliquando contingere, ut in majori aliquando in minori luce versetur.* Camer. comic. collat. q. 55.

fore [u], but withdraws himselfe from the intellectuall part, and this causeth a withering and dying in the whole man: for as our light is, so is our life, *Psal.* 119. 144. Here is the root of the maine difference betwixt Christians *true* and *false*, *strong* and *weake*, one seeth things as another seeth not: A wicked man that is learned, though he seem to have *light*, yet is in *darkenesse*; for his light is not the same *light*, with the light of the Saints; and the Saints, though they see by a true light, yet because it is weaker in some than in others, therefore there is such difference in themselves, and in their lives: yea, in the same man there is great difference, according as his light varieth [x]. It's light makes men to be what they are, This *light* in the Saints is *two fold*, as the Moone hath a light in *her selfe*, and a light *from the Sunne*; so the godly have a light fixed and set up in them by the Spirit, as dwelling in them; and a light which floweth from the Spirit of light, as from an externall cause, as hee pleaseth, and when hee pleaseth to conferre it: and as the Moone is very obscure, if the streames

[x] Vid. Guilelm. Parif. de retribut. Sanct.

Two fold light.

of

of the Sunnes light be cut off from her; Chap 7
ſo their habituall light is dimme and dusky, if the communicated light from heaven ceaſe. The godly, as they are made light, and are taught of God by receiving opened underſtandings, ſo are ſtill in learning, the Spirit revealing more and more the myſteries of godlineſſe.

By the way I will in a few words explaine a little this enlightning work of the Spirit. The ſpirit enlightens.

There are foure things in it.

1 *Removing impediments from the eye.*
2 *Manifeſtation of the obiect.*
3 *An application of the eye to the obiect*
4 *Holding it to the obiect.*

1 *Removing of impediments of ſight.* 1 By removing impediments of ſight.
There may be *light without* in the aire, yet a houſe may bee *darke within*, becauſe the light may bee kept out by ſhuts: And the Sun may ſhine brightly, and make all things clearly conſpicuous, yet the eye, through the impediment of ſome humour, or filme oppreſſing it, may ſee but darkly; if either *externall* light be dammed or cut off in the *medium*, or *internall* light be hindered in the *organ*, there can be no clear

Chap. 7. sight: now as he that draweth aside the shuts from before the windows, is said to make the house light, and hee that removeth the humour or filme from the eye, to give sight; so it is in this case which we have in hand: when the Saints are first translated out of the state and kingdome of darkenesse, into a state of light, *They receive a minde to know God*, 1 Joh. 5. 20. and they that were blinde receive a seeing eye. But many filmes of lusts, and mists of sinfull distempers, are wont to darken their light, therfore God is graciously pleased to help their infirmities, and by his power to cure their distempers, as by a precious eye-salve, *Apoc.* 3. 18.

a Manifestation of the object.

2 *Manifestation of the object*:[a] shewing himself unto the soul. For as the best eye cannot see except things shew forth themselves; so except he present himself, and Jesus Christ, and the things of his Kingdome, wee cannot know them.

a Revelatio ostivel ex parte potentiæ per infusionem luminis, vel ex parte objecti, quæ est, 1 externa per verbum. 2 Interna per spiritum immediate agentem in intellectum aut intellectualiter loquentis. Baron. ap 1 con. Turr. b tract. 9. punct. 6. 6.

There are three wayes or *media* of spirituall sight;

The creatures.
Word.
Sacraments.

Now

Now doth not experience shew, that you see more of God in these at one time, then at another? and one main cause of this difference and inequality in apprehending God, is the different manifestation of himselfe. The same sermon is as a *cleare vision* unto one, unto another as a *riddle*, God shining to one in his ordinance, and not unto another: unto some *the Gospel is hid, and the light of it doth not shine unto them*, 2 Cor. 4. 3,4. but unto others in the preaching of the same Gospel, *God that commands light to shine out of darknesse*, shines *in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ*, vers. 6. yea, and as he manifests himself by an *habituall* light, so by an *actuall*, by which his people see all things more clearly at one time than at another, its sometimes *day* with them, and sometimes *night*. Chap. 7.

3 In this enlightning, there is an *application of the eye to the object*. The spirit, as in other parts of the new man, so in this, gives both habitual principles, and inward dispositions, and also draweth those dispositions into act; both 3 Application of the eye to it.

Chap. 7. both a *seeing eye*, and the *seeing of the eye*; both the *power* and the *act*, are from the spirit. As in the body the eye hath a *fitnesse* in it self to see, but yet the *faculty* or power, and the *act* of seeing is from the *soule*, for the soule actuates every part: all our conceptions and apprehensions of spirituall things, are formerly the acts of the renewed minde, but *originally* they are from the spirit, which stirs up and strengthens the minde to worke, and directs it in working.

3. Holding the eye upon it. 4 *Holding the eye to the object*: that it may not slip and wander from its naturally our thoughts are very vain and scattered, and never more unsetled, then when they are pitched on that which is good: and this giddinesse and instableness of our mindes, is a great impediment to our full comprehension and understanding of spirituall things, as I shal have occasion more to declare anon. Now the spirit comes with assistance to the tottering and straying spirit of his people, and holds their eye, and stayeth their thoughts upon their objects, that the soul may drink down knowledge more fully; *transient* views

views let in but *little light*. Chap. 7.

Thus you ſee what this influence of the ſpirit is upon the minde of the godly, and by this you may better conceive, how darkneſſe and dimneſſe befals the Saints in the time of *deſertion*: there muſt needs bee an abatement of brightneſſe of underſtanding, where the minde is left clogged with fogs and miſts of luſts; luſts doe darken the minde, as mud doth the water, and as duſt doth the aire; and as glaſſe, the fouler it is, the leſſe light it hath in it: *Bleſſed are the pure in heart, for they ſhall ſee God*; not onely hereafter, but here in the world, *Matth.* 5. 8. *The ſecret of God is with them that fear him, Pſal.* 25. 14. *Prov.* 3. 32. *A good underſtanding have all they that do his commandements, Pſal.* 111. 10. But when the heart is infected with pernicious luſts, they corrupt the minde, ſeducing, deceiving, and diverting alſo from all ſerious ſtudy of, and inquiry into things ſpirituall.

In like manner, when God doth not preſent himſelf, and things ſpirituall, how can it be, but a man ſhould be in much darkneſſe? nothing can reveale God

Chap. 7. God but himselfe; as the Sunne is not seen but by her own light; and when God hideth himself, all things are hid; hee seeth lesse in sinne, in grace, in Christ, in the Gospel, in all things, that seeth lesse of God; as when the Sunne is clouded, all things are proportionable clouded and obscured.

Againe, if God actuate not, and stir not up the minde to enquire after him, and to behold him, it will be but as the eye of the body in the time of sleep, which seeth nothing till it be awakened.

And lastly, except God fasten and fix the minde upon himselfe, and other spirituall objects, it will be wandring; and he that goeth from the Sunne, goeth into darkenesse. This is the first of those evils forenamed, which befals the mind in a time of desertion, it is darkned, though it have light still, yet not so much, though it see as much as it did *extensively*, yet not *intensively*, as a weake eye may see as many things as a better eye, yet it seeth not so fully and clearly; you may know all things that you have knowne, but yet not in that clear and spirituall manner; yet

note,

note, that habituall light is not impaired, but those beames of light which God is wont to cast into the soul, are lessened. And when it is thus with you, that you have declined in your acquaintance with God, and in your apprehension of the sinfulnesse of sin, the beauty of holinesse, the excellencie of Christ, the preciousnesse of the Covenant, you have cause to sit down and weep, for you have not so much of God in you as you have had. Chap. 8.

CHAP. VIII.

The light and notions of a deserted man have not their former efficacy, to affect, impell, repell, and humble the heart.

THe second evil that befals the mind, is inefficacie. The understanding by its light, should be as the compasse in the ship, to guide and order men; and as the sailes and wings, to set all in motion; and as the anchor, to hold up in all stresses; but when GOD leaves a man to himself, how weake is this light, and unable to discharge its office? The second evil that befals the minde, is inefficacy. Prov. 10. 17. vide Dust. qu. Hebr. 161. q. 11.

Chap. 8. office? it hath not those effectual operations that it had upon the soule.

1 Not affecting. 1 A man is not so affected with the things that he knoweth, as in former dayes; time was when the apprehension of Gods love did work mightily, melting to repentance, quickning to obedience, encouraging to confidence, filling the heart with gladnes and glorying, and the mouth with praises and songs of rejoycing; but now the thoughts of divine love do not so raise the heart; so time was, when the sight of sinne was a wound to the soule, casting shame into the face, and causing griefe in the heart; but now you can behold your sinnes, and cannot say as in the dayes of old, *Mine eye hath wounded my heart, Lament.* 3. 51. This weakness and inefficacy of knowledge is a signe you are in an ill case.

2 Not impelling to good. 2 A man is not so impelled to dutie: where God is present with much assistance, and abundant influences of his spirit, there he rules and holds his subjects in a strict obedience: the scepter by which he ruleth, is the word, but not the word as it is written with ink, and lieth in the letter, but as it is engraven

graven in the heart, and as it is in the throne, seated in the understanding, yea and as it is swayed by that invisible hand which *worketh mightily in those that beleeve*, *Ephes.* 1.19. When God holds back the working of this power, spirituall truths lie bound hand and foot, and put not forth themselves in their former regall power, which they did exercise as Gods Vicegerents and Vice-royes to command and governe, but the heart enjoyes a wofull libertie and tolleration, in a barren and unfruitfull conversation: the Majesty and mercie of the great and gracious God, doth not *constrain* [b], as it doth in those who enjoy God, 2 *Cor.* 5.14. But as if the heart had none to fear, and nothing to hope for, or none to judge it, it is dull, carelesse and heedlesse; in former dayes, the minde which is Gods statute book, and the monitor in a man, was often suggesting counsels and perswasions, crying as that voice, *Esay* 30. 21. *This is the way, walke in it, when ye turne to the right hand, and to the left*: that is, in all your wayes; but now it is silent, and become like those idoll shepherds, that had eyes, and

Chap. 8

[b] συνέχει ἡμᾶς, *significantius for sanctus constrictos tenet nos, ut luc.* 19.43 συνέξουσι σε πάντοθεν. Hen. Steph.

Chap. 8. and saw not, & tongues, but spake not: it was as a law, having an obligatorie and binding power, *Rom.* 7. 23. so that there was no peace but in holy walking; but now that light is become weak, & the whole man is out of order.

1 Not restraining from evil.

3 A man is not *so restrained* as he was; this is one office of an enlightned mind, to be as a bridle to corruptions, and a check to impetuous lusts; there is a great power in the naturall mans conscience, when God awakens it, and sets it on, to limit the boundles spirits of men unregenerate, as we see in *Balaam*, who though he had a good mind to pleasure *Balack* in hope of profit, yet durst not, the light within him curbed him, and held him so strongly back, that a house full of silver & gold could not draw him: but when God, for the hardnesse of mens hearts ceaseth to quicken this light, it becomes weake, and men are let loose to all evill, as those, *Rom.* 1. 26. because they *imprisoned the truth* which would have ruled in them, therefore God gave them up *to a reprobate minde* [c].

c Εἰς νοῦν ἀδόκιμον

i mentem sine judicio, Beza: at hoc minus malum est, & sæpe naturale, mens ergo reproba est judicium perversum, distortum pravum quo infanda judicabant licita. Cor. a Lapid. Est. Paræus. &c. Vid. Camer. defens. finem versus.

So

So in the godly there is a *renewed* Chap. 8.
conſcience, an underſtanding enlightned with ſaving light, which while God by continuall pulſations and motions keeps waking, becomes a ſtrong bank to preſerve the ſoule from the overflowing rage of ſin; but when God ceaſeth to worke in it, then the heart is left like a ſhip in a ſtorme, when her cables breake or faile. *David* in his grievous foile which he ſuffered, knew that adultery was a ſin, yet God not adding his influence to this light, it became too weake to raiſe up reſolutions, ſufficient, and to chain up that monſter in his ſoul, 2 *Sam.* 11. And *Aſab* had light enough to convince him. what a ſin it was to robbe Gods treaſury, to make a preſent to ſend to the King of Syria, that he might curry favour with him: yet he adventures upon this ſacriledge; his knowledge could not hold his hands from doing evil, no not from impriſoning the prophet, who did his duty, 2 *Chron.* 16. ſo that if you be leſſe reſtrained by your knowledge, it is a ſigne that the power of God is not ſo much put forth in you, as heretofore.

Chap 8. 4 Not humbling. [d] *Europales tes.* vid. Seld honoris tit.

4 A man is not *so humbled*: the practicall understanding being renewed, is the Count Palatine [d], next to God in the palace of the soule, the power of judgement is in its hands, it hath power to send out writs to summon men to its bar, and to examine cause, and to passe sentence, and when God is with it, it will afflict and chastise the soule for sinne: So it is said, that *Davids heart smote him*, 2 Sam. 24. but when conscience groweth careless, and men judge not themselves, when they condemne not, and afflict not themselves for sin, but the sword lieth still in the scabbard, and execution is not done, but crimes are winked at, the offender is justified or spared: it is a signe of a sleep fallen upon them, and that God hath withdrawne himselfe, or if you be judged by the light, yet are not humble, if you can shift and ward off the blowes of conscience, so that it cannot wound you: the efficacy of it is weakned, and God is departed. *David* was in this case, his conscience was too dallying and indulgent, it did not arrest him, nor seise upon him with her wonted Majestie, because God

God suffered him to lie for a time, as hee permitted him to fall; but when the spirit came in the ministery of *Nathan*, then conscience was armed with a stronger power, and laid hands on him, bound him in chains, and laid him up in prison; and now *David* humbleth himself, confesseth his sin, weeps, and sighs, and mournes night and day, and could have no quiet till he had his pardon, and was reconciled to his God, *Ps.* 32. Chap. 9.

CHAP. IX.

When a man is deserted, the minde is more vaine, and abated

in { *frequencie* / *complacency* / *consistency.* } *in holy things.*

THe third evil that befals the mind is *vacuity* and emptinesse; when God withdraws himself, it becomes like an empty house without inhabitant, when the cloud of divine presence fils his tabernacle, and the soule receives oracles from his mouth, then a man hath sweet converse with him, and walks with him [e], as a man with

Third evil in the mind vacuity and emptinesse.

[e] *Pedibus duntaxat terram tangens, ut*

ψυχὴ ταῖς ἄνω ἐνδιατρίβει θεωρίαις. Chrisost. hom. 3. de compl. Dei nat.

his

Chap. 8. his friend, as it is said of *Noah*, *Gen.* 6. 9. and *Enoch*, *Gen.* 5. 22. God is his centre, and hee is much in pursuit of him. *My soul thirsteth after thee, and I will remember thee upon my bed, and meditate on thee in the night watches; my soul followeth hard after thee*, *Psal.* 63. he was much in the thoughts of God; God was with him[f], and he with God; when he went to sleepe, yea, when he awakened, his heart was towards him, *When I awake, I am still with thee*, Psal. 139. 18. yea, *I am continually with thee*; and what was the cause of it? *Thine hand upholdeth me*, Psal. 73. 23. an awakened heart hath God ever in sight, *I have set the Lord alwayes before me*, Psal. 16. 8.

[f] De Ignatio fabulantur nomen Jesu cordi eius in sculptum invenisse.

As water striveth to ascend as high as the heed-spring from whence it cometh; so an heavenly Christian, as he springs from above, is ever streaming thither; but there are times when the minde becomes vain, and very empty of God, and full of vanity, either being like a watch that stands still, or like a Conduit-cock that runs at waste; either sleeping, and not acting, or pouring out, and spending it selfe

selfe upon things that profit not. Chap. 9.

In this state, the soul hath lost much of a three fold excellency which it had

1 *Complacency*
2 *Frequency.*
3 *Consistancy.*
} in holy thoghts.

First, *Complacency*: time was, when the thoughts of Gods glory & mercy, and works, and word, and of Christ, and other spirituall things, were as honey, feeding and delighting the soule; meditations were great refreshments and recreations; they were wont to fill the heart with sweet content and comfort, adding much to all spirituall life, both of grace and peace: How precious are thy thoughts to me? *Ps.* 139. 17. *David* reckoned his recourse to, and converse with God, among his chief treasures: And indeed what is better to man in aright temper, then from the Nebo of a spirituall meditation, to behold Canaan? and by a heavenly mindednesse, to walke with Christ, and Angels, and Saints in heaven, to have that in a kinde of presence by this prospective, which is yet so distant? This I say peradventure, was

1 Lesse complacency in thoughts of God.

Juvat immenso spatiantem vivere cœlo.

your

Chap 9. your happinesse, but now you are changed, and fallen from this glory, your soules creep on the dust, and savour not the sweetnesse of the things above; they hunger not so much after that bread of eternall life, but feed upon vanities and worldly things; you are not so delighted in sliping out of the world, and retyring your selves that you might be with God, nay haply, it is become a burthen [e] to fix your thoughts on that which was your food and life before, your minds is become heavy, the earth hath got into your hearts, and weighed them down, so that you finde it hard and tedious to pully and winde them up to such spirituall and setled meditations, in which formerly you have had delight: if it be thus, it is a signe that God hath much withdrawne himselfe from you.

e Nullares tam facilis est quam difficilis fit si invitus faciat. Sen. ep. 12.

2 Lese frequency.

2 *Frequency*, it may be it hath been the daily course of thy soule to visit heaven, soaring on the wings of an heavenly minde, and taking her flight to God and Christ, as the *Eagles that flies to the dead bodies*, *Matth.* 24. 18. thou wast wont to finde in every place

a passage to thy God, and wert often improving that quickness of thy minde which is able to step from the deepest dungeon to the highest heavens in a moment. The mind is so quick of foot, that it is swifter than the Sun, and can move further in a moment than the Sun doth in a day, and thou wert wont to send this winged messenger, and it returned unto thee, like *Noahs* Dove with Olive branches of peace and comfort in its mouth. Indeed a Christian drives two trades in the world, one is seen, the other is secret, and in this he is busie when hee seems to bee vacant, and is least alone, when most alone; when he is mured up within his Chamber, or walking in a solitary way, he is conversing with such companions, as the world is not acquainted with, he is speaking with God, and hearing God speaking to him words of wisedome, making him wiser than the Auncient, words of reproofe piercing like a sword, yet not to hurt, but heale, and words of comfort stronger than death, and sweeter than life; yea when he seems to be in the deeps of affliction, hee is mounted a- Chap 9.

Chap. 9. beve all sorrows, and his soule ia above the clouds; when he seemes to bee affrighted with terrours, he is drinking in the waters of life, *In the multitude of my thoughts within me, thy comforts delight my soule*, *Ps.* 94. 19 Consider this, hast thou been thus filled with God so conversant in heavenly thoghts that thou wast never long from heaven, but often looking up to the God of thy life? and how is it now with thee? art thou become a stranger to these wayes in which God and thy soul had formerly so many blessed meetings? art thou growne mindlesse and forgetfull of him? it may be drawing neare in some heartlesse approach to him in the morning, but then living without him throghout the day: many guests come in, but God is shut out there is room for profits, for pleasures, yea for sinfull thoughts and evil suggestions, but none for God: if it be thus, thy case is more miserable, and thou art Deserted: for if God were so present by his Spirit as he was, *He would be thy remembrancer, and bring such things still to thy minde as before.* John 14. 26. he would be jogging and provoking

voking to heavenly mindednesse. Chap. 10. 3 Lesse consistancy.

3 *Consistency*, when our delights are not with God, as the remembrance of him is not so pleasing, so not so frequent, and not so consistent, I say there will not be that stablenesse of an heavenly minde, that hath beene; thoughts now are but passant and fleeting, not fixed and abiding, yea though conscience spurre the dull mind to this heavenly worke, yet like an unwilling servant, it stayeth not at it, but is soon gone.

CHAP. X.

Great incredulity in a Deserted soul, with the Causes of it.

THe fourth evil that befals the mind in time of desertion is *incredulity*; when God withdraws himself, the wofull fruits of unbeliefe spring up; doubtings, disputes, objections, strange reasonings about spirituall truths, in so much that the soul is greatly perplexed & snared in the diversity, crosnesse, subtilty, ambiguity of her own reasonings; now it questioneth the authoritie and variety of the Fourth evil in the minde, incredulity.

Chap.10. Scriptures, doubting whether it bee the Word of God or no, or whether it be not the invention of men, yea, it is full of ſuſpitions and doubts of divine providence, whether all things be ordered by an hand of infinite power and wiſedome; yea the foundation and firſt ſtone is often ſhaken in ſuch a time, the ſoul calling this in queſtion, Whether there be a God or no, who is able to reckon the ſtrange thoughts and reaſonings of the ſoul, when it walks in darkneſſe? And who can utter the dreadfull effects of ſuch an evil? What mazes of confuſion, what flouds of feares, what thickets and labyrinths of ſore perplexities is a man led into by this unbelief? yea, what deadneſſe and barrenneſſe breake in upon him? how expoſed to violent aſſaults of Satan, having not the uſe of the ſhield of faith? This unbelief and Atheiſme is a rock which the Saints (the moſt part of them) doe ſtrike upon at one time or other; but its a dreadfull evil, like a torrent, it beares downe in a great meaſure, the props and pillars of Chriſtian hope, joy, patience, obedience; yea, it is of that deſtroying nature,

where

where it comes with ſtrength, as it doth in many of the Saints, that it annihilates, in a manner, all ſpirituall things in their eyes, ſo that they cannot ſee God, Chriſt, promiſe, heaven, or any thing; or if they ſee them, it is with ſo much obſcurity and uncertainty, that the life which theſe things were wont to yeeld, is much impaired. And as it is pernicious, ſo its hard to cure; a man would never, without the conduct of a divine hand, finde the way to get out of theſe perplexities. Unbelief hath a great ſtreugth in all. and were it not checked, it would more appeare. Chap.

Queſt. What is the cauſe that unbelief doth ſo quickly and ſtrongly, upon Gods withdrawing of himſelfe, put forth it ſelf in the godly? Cauſe of unbelief prevailing in deſertion

Anſwer. Firſt, the *inevidence of the object of faith:* it is evidence in any thing that ſetles and ſwayes judgement; and when things lie hid in darkneſſe, and carry no convincing and ſatisfying evidence of reaſon, the mind will not receive them with a full aſſent; yea, it proportions her credit which ſhe gives to the ſtrength of rea- 1 Reaſon of the ob. ject of faith

Chap. 10. son, which she discernes for it; so that in some things shee fully embraceth them, aud hath an acquiescencie and rest in her assent, being fully answered in point of reason; in other things she goeth not further then to one opinion, which is an imperfect assent, founded on arguments onely probable; in other things she goeth not so farre, but stands doubting, and in suspense, being equally charged with reason both wayes; having arguments why she should beleeve this or that, and arguments why she should not; by which encounter of contrary reasonings, she is like the river, which by the meeting of two contrary streames, becomes a still water; or like the scales in the ballance, which having equal weights in them, stand in equipose.

This we finde in men in matters of religion and godlinesse, that all beleeve not alike, because there is not the like evidence of spirituall truths to all; some beleeve fully, others beleeve, but not with a setled assent; others doubt, the former are like the scales, whereby the weight in one prevailing, there is a setling; the second, like the

the scales wavering, and turning some- Chap. 10.
times this way, & sometimes that way; the third, like the scales standing, but still it is the evidence in the object, which begets faith, yea, commands it.

Now the *inevidence* of the object of faith, by which unbeliefe stands fast, is in respect of

{ 1 *The object it self.*
{ 2 *Subject of faith.*

1 The *object is in it selfe*, sometimes *hidden* and strange to reason, and therefore hard to be beleeved: Such things are all those supernaturall truths, as the Unity in Trinity, and Trinity in Unity, the resurrection of the body, the incarnation of the Sonne of God, redemption by the satisfaction of Christ, justification by faith, &c. These truths, and the like, are above reason, such the minde of it selfe cannot beleeve; what though they be revealed, and are so made conspicuous, in a sort, by the word, yet (if there be nothing but the testimony and authority of the word) except the power of the spirit set in, there will be no faith. 1 Object hidden.

2 The *inevidence* is sometimes in respect of *the subject*, and that is, when 2 Subject dull.

Chap. 10 things are clearly brought to the understanding, but through its weakneſſe it is not able to ſee the reaſon of them; the object is clear, but the minde is darke, as though the Sunne ſhine, and make all things evident in themſelves; yet if the eye be blinde, it ſeeth not; things are hid, but this vaile is not on the things, but on the eye; or ſuppoſe a man come with a faire and full teſtimoniall of his worth, yet if hee to whom it is brought cannot read it, he will not beleeve him, or accept him: Now God hath revealed himſelfe by the creation, *Rom.* 1.19,20. al the creatures are as ſo many witneſſes to reaſon it ſelf, that there is a God which made all; but reaſon is deafe, and hears not *that ſound that is gone through all the world*, Pſal. 19. or heares it ſo weakly, that it cannot ſettle and quiet it ſelfe in this truth, that God is, & that he made the worlds, ſo that our faith even in theſe things, is not onely from the light of nature, but alſo and eſpecially from the light of the ſpirit; and according as this light is afforded more or leſſe, ſo doth our faith varie in its operation, by the weakneſſe and blindnes that remains

mains upon the understanding, though it be renewed, the minde is disabled to answer these various and snarling objections, which are conceived in this fruitfull wombe: how many reasonings and strange disputes, doth the carnall minde, when it is left to it self, forge against the truth, which doe so cloud and puzzle the soule, that it is often strangely foyled? As those Gentiles being left of God, *became vaine in their imaginations*, Rom. 1. 21. So the Saints themselves, when God shutteth in the light of his Spirit, are full of dangerous reasonings and entangling thoughts; the Psalmist beholding the manner of Gods dealing with the wicked, and with the godly, that they prospered, and these were afflicted; from hence argues so strangely, that he had almost been foiled, but that God did guide him with his counsels, and upheld him by his right hand, *Psal.* 73. Chap. 10.

So *Moses*, though God had told him what he would do for the provision of his people, consulting with reason, had this answer from it, *Can God prepare a table in the wilderness*,

Chap. 10. Num. 11. I need not insist upon instances of this nature; the minde is very active and quick in working, & is able to lose it selfe in doubts and perplexing reasonings, but it is not so able without divine assistance to untie her knots, and to free her self.

b Satans working.

2 Cause is *Satan*, whose worke it is to molest the Saints; hee is full of all knowledge, so that he knowes how to weave the most subtile nets to toyl the soule; and hee hath a way into a man by the phantasie, where he is able both to keepe the thoughts working upon some strong imagination, and ensnaring reasoning, and to suggest new: hence it comes about, that a man is so mightily and uncessantly pursued with doubts and strong workings of unbeliefe, that there is scarce an article of his faith so rooted in him, but by these blustering & tempestuous winds, it is at one time or other much shaken. These then are the causes of the new and strong working of incredulitie and Atheisme, which as it seemed by former force and power of supernaturall light to have been buried, doth in a time of desertion rise up again, to the great

great affrightment and disturbance of the heart. Chap. XI.

CHAP. XI.

Of the change and alteration of affections in case of desertion, where is spoken of love, hope, hatred, &c. with their sad abatements.

THe third change which a man deserted may finde in himselfe, in respect of his graces, *is in the affections*; these are the pulses of the soule, by which judgement may be made of the state and temper of the soule; the affections are but severall acts and motions of the will, according to the quality, distance, and absence of objects presented to it. And the will is the principall subject of holinesse; herein the graces are most scituated and planted; this is the throne wherein they reigne and rule, so that the affections do much discover the state of a man; grace hath its birth in the understanding, but her seat, in respect of the greater part, in the will; it is seminally in the minde, actually and formally in the will especially; therefore Third change in one deserted, is in his affections.

Chap. 1. as I said, the will is much to be observed in its tempers and inclinations, and motions which are the affections of the soule, as wee call them.

Now these affections I referre, that I may instance in particulars, to two heads, according to the principall objects of them, which are

1 *God, and things spirituall,*
2 *Sinne, and things carnall.*

As the heavens are moved upon her two poles, so the affections are conversant about these two objects. First of the *affections which looke upward*, and have God and Christ, and heavenly things, for their object: These affections are all compriſed in *love*, as among the *disliking affections*, *hatred* doth vertually containe the rest, as griefe, feare, anger, &c. so *in the liking affections*, *love* doth comprehend the rest of that kinde, as desire, delight, joy, hope, &c. these being but the *children of love*, or severall *acts of love*. Now the acts of *love* towards God, and things above, are principally three,

2 Aquin. 2. 2æ q. 28. a. 6.

1 *Desire.*

1. *Desire.*
2. *Hope.*
3. *Delight.*

By *desire* and *hope*, *love* extends it self towards God as *absent*: by *delight* she enjoyes, him as *present*: Desire is *love in motion*; Delight, is *love in rest*; Hope is *love, having motion in her rest, and rest in her motion*: and in expectation, there is *neither perfect rest, nor perfect motion.*

1 Desires abated, & that

1 *Desire.* There will bee a great change in this, when God denyeth his wonted influence: for what is *desire*, but the soules following of God; and there is a decay in this, proportionable to the abatement of Gods drawing; for so farre onely as God draweth, we follow, *Cant.* 1. 4. *Joh.* 6. 44.

The abatement of *desires*, will shew it self in two things.

1 there is less prayer and endeavour

1 *There will be lesse prayer* and endeavour to enjoy God. Prayer is the *presenting of our desires* to God, and he that is full of *desires*, is full of *prayers*; the soule that longs after God, breathes out many sighs, and prayers, and tears, unto the Throne of grace, and is ever reaching after him [h],

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h Non requiescit amor in quacunque superficiali adeptione amati sed quærit amatum perfecte habere, quasi ad intima illius pervenient. &c. Aq. 1. 1. 2. q. 28. a. 2.

him [h], *that it may apprehend him*, Phil. 3. If God be *present*, it hangs upon him, with humble entreaties not to depart from him; if *absent*, he flieth after him with mournfull complaints and cryes, that he would returne to him; hee cannot bee answered or quieted, if he finde not the losses and ruines of his spirit to be repaired. But where the heart is still and silent in her evils, overrun with darknesse, deadnesse, earthlinesse, and other like dolefull evils, and yet puts not up her *prayers*, or if prayers, yet not *cries*, being either *no suter*, or at least *no beggar*; but quietly contents her selfe in her way: her desires after God are very low.

The like may be said of all endeavors: desires are active; if you are become more slack and slight in the use of ordinances, in which you were wont to finde the Lord, doubtlesse you have fallen from your *first love*, with that backsliding *Ephesus*, *Ap.* 2. 4. and it is time to consider *whence you are fallen*, and to repent, lest God come against you with terrours to awake you.

2 God

2 *God leſſe intended* in all endeavours: when God is the *end* of a man in hearing, praying, &c. it is a ſigne that he deſires him in truth, and the more he is *intended*, the more hee is *deſired*, God may be the *object* of his action that loves him not, but he is the end onely of ſuch as love him. Obſerve this, a man may doe as much as hee hath done, yet there may bee a decay of his deſire, appearing in this, that God is not his *end*. Chap. 4. 3 God leſſe intended

Queſt. How may I know when God is my *end*. When God is our end, may bee knowne by

Anſ. The end may be conſidered, in reſpect of its { *place*, *power*.

The *place* of the end is in the *intention and affection*, here it ſits as in her throne, and uſeth her authority and power; the ſoule intends and mindes that which is her end, as the Archer hath his marke in eye to which hee ſhooteth: Judge then your ſelves what you intend? is God in your eye? ſo far as you *intend* him you *deſire* him, and no more. 1 Conſidering the place of the end.

In the next place conſider the *end* in anſwere her

Chap 11. her *power*, the *ultimate* end hath the *greatest power* in a man of all things; this power is foure fold,

to { *draw*, *rule*, *hold*, *quiet*.

1 To draw h *Amor meus pondus vitum, eo feror quocunque feror.* Aug.

1 *It draweth to it*, having as it were a *magneticall vertue*, to attract [h], when it gets into the understanding, it sets the will and affections, and all the powers of men on action, so they that make riches their end are strongly enclined and moved to them, willingly and diligently labouring, patiently enduring, and constantly endeavouring to attain them, and where riches are the tearme to which the heart tends, it is the principle of motion [i], and the reason of all endeavour; so that if it bee asked, what a covetous man seeks, and for what he studies, plots, sweats, toyls, moyles, the answer in all is, riches: Do you find God thus drawing? when you pray, receive, heare consider what moves you, what sets you on worke; for not the *motion* but the *mover*, not the *endeavour*, but the *ground* of it discovers the *end*; two men may walk in

i Ἐν ταῖς πράξεσι τὸ οὗ ἕνεκα ἀρχή. Arist. eth. l. 8. c. 9.

in one way, yet their end may be different, one may walk for his health, the other for his profit: so in the same duties of godlinesse, the end of one may be *pride*, of another *peace* of conscience onely, but the best end is God. Note this, that there is a three-fold *discharge of duty*; *hypocriticall*, when a man intends not what he doth, but something else, some worldly advantage; *Consciencious*, when good is done as a duty and taske; *Spirituall*, when good is done for this end, that we may please and enjoy God. Chap. 11.

2 The *end rules*; as it is the *ground*, so also it is the *rule* of action, as it drawes to it with *power*, so with *order*, it draweth to it in the due and direct way: that is, 2 To regulate.

it puts upon { 1 *Inquisition of fit means* / 2 *Due use of them.*

First it puts the mind upon a studious deliberation and *inquisition about the fittest means*: hence comes those many prayers to God which *David* put up to bee *directed, lead, instructed, taught in the way* that hee should walk, *Psal.* 119. *hence* came his study in pondring on the law, the 1 Causing inquisition of the means

light

Chap. 11 *light of his feet*, and *lantern of his path*; *hence* the people being stirred by *Johns* ministery, to seek eternall life, and to enquire after God, came to him and consulted with him, *What shall we do?* So did the Publicanes and Souldiers, *Luke* 3. 10. 15. *Hence* also came that cry of the Jewes and the Jaylor newly awakened from their sleep of death, *Men and brethren what shall we do?* *Acts* 2. 37. *Chapter* 16. 30.

2 Due use of meanes. Secondly, It puts on *the due use of meanes* when they are found out, and this is necessary: For as a man may come short of his end, by *wrong means*; so also by *not using or misusing of right meanes*. Note here therefore *two operations of the end*, about the meanes; 1 it *puts upon the use of them*, so that if God be a mans end, the minding and affecting this, will urge and presse to the use of such *meanes*, as God hath appointed and discovered, yea of one as well as another, he that either useth *none*, or *not all*, intends not God as he ought: where a man desires God, and makes him his end, he findes in himself, a disposition to the use of all means proportionable to the desire of his end, which

which he fully [k] seekes. [a] It *puts upon the due use of them*, that is, so to use all the ordinances, as that in them hee may come to God; the promise of Gods approach to man in grace and mercy, is not made simply to the actions of godlinesse, but to the right performance of them as not hee that prayeth, but he that prayeth with fervencie, faith, sincerity, shall obtaine: not the hearer, but the wise, hungry, humble, obedient hearer, shall find the word effectuall: therefore that spirit that directs the heart to pitch on, and pursue after the right end, doth also lead the heart in the way to it, working such dispositions as may fit it to a wise and effectuall use of all means, he therefore that loseth in the meanes loseth in the end, for *the end is in the means*.

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k *Finis appetitio non habet limites definitos.* Arist. 1. 6.

3 *The end holds the heart with it*; as it hath an *attractive power*, so it hath a *retentive power*, and its bonds are so strong, that nothing can dissolve them, and draw away the heart; the last end is a mans *chief good*, and therefore where it is so apprehended & minded, nothing can divide betwixt it and the soule,

3 To retain the heart.

Chap. 11. soule; for if any thing should, it must be either *good* or *evil*; *good* cannot, for the soule will not leave a greater good for a lesse; and there is no *evil*, so great as the losse of the chief good. Therefore if you be gone from God, it is a signe you make not God your *end*, as you have done.

4 To quiet the heart. 4 It *quiets the heart so farre as it is attained*, every thing *rests in its proper place*, its appetite is satiated in its end, and a man that makes God his *end*, cannot be *quiet* in his absence, but is ever *restlesse* in his motion, and labour after him, till he finde him; yea, nothing can content him, till he findes such a presence as he needs; though God give riches, and health, and friends, and all the sweet accommodations of this life, yet as the childe that wants the nurses breast is not quieted with babies, no not bracelets of pearles, or chaines of gold, but it must have the breast: so he still pursues God, and is not satisfied, till he get his hard heart softened, his dull heart quickened, his darknesse inlightned, and God returning again into the tabernacle of his soule, to fill it with the glory and power

power of his presence: and so farre as he gaines in this, he is at peace: if God open the well of life, and cause the streames thereof to flow in upon him, if he come in with power to destroy his lusts; to quicken, awaken, and establish the soul, he counts it is a greater happinesse than to possesse a crown, counts it a greater happinesse then to possesse a crowne, or heap of pearles, or mines of gold. Chap. 11.

a In Desertion hope is weakned.

The second act of love, is *hope*: this is an act of the will, extending it selfe towards that which it loves, as *future*; it is of great use to a Christian; it is an anchor to uphold in troubles, and a goad to excite to endeavour: yet such is our folly, that though all Christians have a *saving hope*, yet few have a *living hope*, that is to say, such a hope as lives in them, and gives life unto them; but most rest in a poore, faint, feeble hope, seldome improving this grace, except in the day of fears, sorrows, troubles, and of death.

But surely if hope be abated, a man is abated in his communion with the God of hope. And the decayes of hope are in some of these 3 things, or in all:

in

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in the { *Certainty* / *Acts* / *Efficacy* } of hope:

1 In its certainty.

1 For the *certainty*. Certaine hopes are not onely mans portion, though there be a *certainty* in the object, yet not alwayes in *the subject*. Hope in the Saints respects the good hoped for, in a *three fold degree of futurity*. Some hope for heaven, as *possible* onely; this is the lowest pitch of hope.

Some hope for heaven as *probable*, though they have hope of attaining, yet not without feare of missing: some hope for heaven as *certaine and infallible*.

The hope of *possibility* is a *weak* hope, the hope of *probability* is a *fluctuating* hope; the hope of *certainty* is a *setled* hope; that which the Apostle cals the *Plerophorie, or full assurance of hope*, Heb. 6. 11. Now as in other parts, so in this the Saints are subject to declension; but where it so fareth, that a mans hope is clouded and enfeebled, so that from a *triumphant* and *joyfull expectation* and waiting for of heavenly glory, he is fallen into an habituall *anxiety* and *dubiousnesse* of minde; it argueth

argueth, that he enjoyeth not God as he hath done. Chapit.

2 For the acts of hope. 2 In the acts.

Note, Hope hath two acts,

1 *Deſire.*
2 *Expectation.*

The one is the *reaching forth of the will*, to the thing promiſed; the other hath two things which conſtitute it.

1 *The fixing of the ſoule upon the thing deſired.*
2 *The reſting of the ſoule in the futurity of it.*

Concerning theſe, I will propound three *things for your tryall.*

1 The acts of hope are decayed, where there is not that *compleatneſſe* in them that hath beene; as *deſire* of heaven, without mending it, or ſome *ſlight deſire* & ſcattering thoughts of it, without a *patient & joyful waiting for it.* 1 Not ſo compleat.

2 Where there is not that *frequencie of theſe acts* that hath been, as when you do not ſo often long and look for heaven, not ſo often minde it, and feed your hearts in the expectation of it. 2 Not ſo frequent.

3 Where there is not that *fulneſſe in theſe acts*, which hath beene, as when your heart doth not ſo eagerly 3 Not ſo intenſe.

deſire

Chap. 11. desire it, but hath lost her former breathings and pantings after it, not *so looking for, and hasting to it*: 2 Pet. 3. 12.

2 In this efficacy not working.

And when it doth not dwell above, but hath lost her *habitation* which shee had in *heaven*, and hath pitched up *tents* unto her selfe in the *world*; and when it doth not comfort it self in the remembrance of the promise, and solace it selfe in the thoughts of its future blessednesse, it is certaine here is a decay in the acts of hope.

3 For the *efficacy of hope*; note, that a lively hope is an *efficacious* hope, and as there are many precious effects of it; so I will instance in foure.

1 Appretiation of the promise.

1 *Prizing of the promise*: faith commends the promise unto hope, it reveales the worth and truth of it, and then hope takes it and hugs it, so that it reckons it as its treasure, and feeds upon it as its Manna, which God hath given to refresh the soule in this desert: when you forget your consolation, and let the promises ly as a thing of no account, when you afford them no room, yea, the highest roome in your hearts, when you build not your peace on this pillar,

pillar, and sucke not your joyes from these breasts, surely all is not well, your hopes are diminished.

2 *Moderation of the affection to the world.* Hope doth elevate the heart; *Where a mans treasure is, there will his heart be also*, Matth. 6. If you be grown more *proud* in abundance, more *covetous* after what you have not, more *discontented* with what you have, your hearts are again entangled in the love of the world, and fallen from the heights of heavenly hope.

2 Moderation to wards the world.

3 *Quickning endeavour.* Hope makes a man willing, constant, chearefull, diligent, abundant in endeavours, therefore if you strive lesse, you hope lesse.

3 Abundant diligence.

4 *Making able to suffer.* This steeled the Saints with courage and patience in persecution; yea, this made them to *rejoyce*, yea, *glory in tribulation for Christ*, Rom. 5. 3. Encrease of feares of the crosse, and of impatience in suffering, argueth a decrease of the efficacy and vigour of hope.

4 Constant patience.

3 The third act of love, is *delight*; this is a sweet *contentment of heart in God*, and in the things of God; a *com-*

3 In Desertion delight in God lessened.

Chap. 11. *placency*, or taking pleasure in God, and according to the degree of love, is our delight in God: the same love that *quickens desire*, and hope after God as absent, sheweth it self *in delighting* in him as present. It is true, God is in a sense absent from us while we are in the world. 2 *Cor.* 5.6. that is, we *have not fully attained*, *Phil.* 3.12. but yet he is also present: he is present 1 to faith, for faith hath a *propheticall eye*, to see that as present which is absent, and a *magneticall hand* to draw unto it self that which is afarre off: and he is 2 present to sense; for we taste and feel his power and goodnesse, and so farre as the soule that loves him enjoyeth him, it joyeth in him; therefore if your delight be lesse, your love is lesse.

Appearing.

Quest. How may I know that my delight in God is lesse?

1 By forgetfulnesse of God.

Answ. 1 If you be *more forgetfull of God*; for that which wee esteeme wee minde.

2 Excessive delight in vanities.

2 If you *delight more in the world* vanities. Heavenly delights, and sensuall pleasures, are contrary each to other. There is a lawfull delight in the world,

world, conſiſtent with delight in God; Chap. 11
yea, for whom is delight in the world, but for the heires of heaven? he that is in his ſinnes ſtung with the venome of his guilt, and racked with the fears, and clamours, and terrours of an unquiet conſcience, can have no true delight in the world; What ſweetneſſe is a mans dainties to him, that feares he hath no portion in the bread of life? What comfort in his great riches, that lookes to have heaps of eternall woes? What peace in his fair dwelling, who expects hereafter to live in the loweſt hell? What good do thoſe pleaſures which are ſowred with helliſh horrours, and dreadfull expectations of unſufferable paines for ever? No, no, he onely hath true pleaſure, who hath God for his God: yet even they are ſubject to a carnal uſe of lawfull comforts; which is, when our delights are inmoderate, not uſed in that way, and to that end, that we may be more fitted to walk with God, &c. and when our delights are ſuch, the more they are, the leſſe is our delight in God; a full delight in God, deads the heart to

Chap 11. earthly and carnall delights: as in the pipes of water, when the water hath broke a vent to it self upward, it ceaseth to run forward.

2 Unwillingnesse to walk with God.

3 *Unwillingnesse to walk with God:* which lieth in five things.

1 Hardly drawne to him.

1 *Hardly drawn to God.* A *stone* need not to be driven downward, because that motion is sutable to it, and it affects the centre: the Eagles flie willingly to their prey; an *hungrie man* need not either perswasion or compulsion to take his meat; if you did delight in God as before, what meanes your hanging backe from him? and how is it that *the* counsels and thoughts of your hearts, *the* pressing perswasions of the Word, *the* strong motions of the Spirit, *the* shining examples of the godly, *the* wise advise of faithfull friends, *the* sweet enducements of precious promises, *the* sad menacies of fearfull evils, yea, *the* heavie stroakes of an angry God; yea, *the* melting mercies of a tender father, yea, the bleeding wounds of a crucified redeemer; I say, how is it that none of these do more prevail with thee

to

to a more ready walking with thy God? this backwardnesse is hatefull [1].

Chap. 11.

Ἰωκεῖαι χάριτες γλυκερώτεραι, ἐνδὲ βραδυνῇ πᾶσα χάρις κενεὴ, μηδ' ἐλέγοιτο χάρις.

2. *Unchearfulnesse in his presence*, people, and service, a man may soone see when a servant works willingly in his masters service; *David* when he had his delight in God, *delighted in all the wayes of God*, Ps. 119. 16. 24. 35, 47. 70, 77, 174 it may be to be with God, hath in times past been to thee better than thine appointed food but now thou comest to dutyes, as to meals when thou hast no stomack, what then more clear than this, that thy delight is lesse in God.

2 Unchearfulnesse in his presence

3. Uneavennesse and inconstancy in the way of God, when a man is in and out, and constant in nothing but unconstancy, it is a signe hee is not well pleased with his way; the soul rests in that which she fully likes, all changes are from dislike, for if a man had what he would have in any thing, he would not desire to leave it: all uneavennesse in our walking with God, argueth a distaste of the wayes of God, and of

3 Uneaven and inconstant.

Chap. 11.

God himself; and it is great weaknesse to be drawn so from our selves, and to be so tottering [1].

[1] *Bene compositæ mentis esse existimo, se eum consistere secum morari.* Sen.

4 Easinesse to bee drawn from God: when a man is well pleased in his house, or horse, or any thing, a small price wil not buy it out of his hands; therefore judge your selves, when Satan comes and bids you such a price, offers such a pleasure, or such an advantage, to draw you from that which happily heretofore the whole world could not have wonne you from, and you easily and ordinarily are by this taken off from your holy course, it is a signe your hearts are not so delighted in God as they were.

4 Easily drawn from God.

5 Loathnesse to rise to the highest pitch of an holy conversation: you have some hopes stil, but you can rest with the sad admixtures of feares; some mortifying grace, but you seek not for the fulnesse of it: some quickning grace, but you strive not for the abundance of it; you have some communion with God, but you strive not to be much in it: a man hath never enough of that which delighteth

5 Loath to rise to the highest pitch of holinesse.

delighteth him much. Chap. 10.

Now briefly of the other main Object, about which our affections are conversant while we carry this flesh, is sin and carnall things: there will be a change in these in the time of desertion: In a word, that I may dispatch, this I will instance in two affections:

1 *hatred,*
2 *griefe.*

These two goe together, and they are ever of an equall height, hatred respects the nature of sin, grief the proximity of it; though we had no sin, we should have hatred of it; but if it were not near us, or in us, we could not have grief for it.

To begin with hatred, which is a displicency against sin, in the nature of it, this hatred is founded in love; and as love is either terminated on a mans self or on God, such is the hatred of sin, a man may have the former, and yet bee without God, that is, he may hate sin as repugnant either to his nature, so meek men hate contention, or to their peace; so men illightened hate it for the evil that it brings, as shame, sorrow, fears, paines, death, hell: but they

4. In Desertion hatred of sin abideth.

that

Chap. 11. that thus hate it, love it, their hatred is but respective, but their love direct and reall, though they hate the fruit, they love the tree, though they dislike the effect of sin, yet they like the sinne it self.

But true hatred, is a displicency against sin it self[g]. And since this is of God, the more we have of it, the more we have of God; consider then if there bee not an abating of this: is not thy heart entred into a kinde of league and amity with thy former lusts?

Quest. How shall I know this?

Ans. The occasions of sinne will bee lesse feared and distasted, the occasions of sin are Harbengers and spokesmen of sin, and where these find better entertainment, their sin is not so much disaffected: Princes do shew their loving respects to each other by kinde entreating of their Ambassadours: Judge thy selfe if thou hast been formerly fearfull, jealous, watchfull, but now art growne heedlesse, bold, ventrous; yea, not only lesse fearing occasions of sin, but also more delighting in them, it is a sure signe that the temper of thy spirit is corrupted, thou

g Ὀργὴ μὲς ἐστιν ἐκ τῶν πρὸς ἑαυτὸν, ἔχθρα δὲ καὶ ἀνεὺ τῶν πρὸς ἑαυτόν. Arist. Rhet. l. 1. c. 4. Signes of it.

a Occasions of sin lesse distasted and feared.

thou art growne worſe. Chap. 11

2 The law of God is leſſe loved; there are two branches of the law, precepts and prohibitions, and our natures will more eaſily embrace the one than the other, we many times are content to doe much, if the law require this, or that, we yeeld and conſent to it, but to be limitted and barred is moſt diſtaſtefull, when men love their ſins, though they like not the law prohibiting thoſe ſins: and look into your ſelves, for ſo ſtrangely do the regenerate ſometimes degenerate, that ſometimes it is a diſpleaſing thing that there ſhould be any law to croſſe and thwart their deſires and luſt, yea to be angry with them that hold this law unto them; ſo good *Aſah* was overtaken, 2 *Chron.* 16. the Seer ſtruck at his ſin with this ſword of the Spirit, and *Aſah* ſtands up in defence of his ſin, and ſmites the Seer; oh how farre may the heart go out from God? what a thing is this, that a renewed man ſhould ſo farre decline, as to love that which God hates; and ſo to love it as to reject God, to harbour it, and to ſay in his heart, oh that there were no 2 The law leſſe loved.

Chap 11 bounds, that I might be free, oh that I had my will, then would I repeale that law, and returne to sin: yet this is sometimes found, but it is a signe of a man much estranged from the life of God.

§ Lesse prayer against sin.

3 His prayer will be lesse against his sin: that which we hate is our burthen, and so far as the soul hates it, it desires to be freed from it [m]; See how the Apostle cryeth out as a man tyred with the chaines of a grievous bondage, *Oh wretched man that I am, who shall deliver me from this body of death? Rom.* 7. Yea, and when he felt his sin stirring, he prayes and prayes, and prayes again to heaven for help, 2 *Cor.* 12. There is a praying against sinne, while yet the heart is towards it, but it is fearfull mockery of that Majesty to whom we pray: it may be a mans case, that the power of conscience may enforce and extort prayer for subduing of sin, and yet the power of sin may bee such that it may hold the heart in the love of it: But if you slack in the sincerity and fervency of your prayers for mortifying grace, you have abated in hatred of sin.

[m] *Est inventio odii nocere, nec cessat in laesione peccati sed in exterminio.* Gul. Paris. de Rhet. D. vin. c 23. *Vere pœnitens est juratus in mortem peccatorum* ibid.

In

In the next place comes griefe for sin: a grief rising and springing from the bowels of love to God; this is a speciall grace, which as it is from God, so it is honoured with the promise of Gods presence: *For thus saith the high and lofty One that inhabiteth eternitie, whose name is holy, I dwell in the high and holy place with him also that is of a contrite, and an humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* Isay 57. 15. As when the streams are shallower, it hath lesse of the fountain, so the lesse godly sorrow, the lesse of God; [u] when a man is not so frequent in humbling his soule, nor so full of griefe, when sins wounds are not so grievous as they have been, he hath no cause to sit down and lament his case; for God is departed in a great measure from him.

Chap. 11.

u Ἀγαθοὶ δ' ἀριδακρυες ἄνδρες. Prov. gen.

CHAP.

Chap. 12.

CHAP. XII.

The second rule to judge of Desertion is taken from the increase of sinne, where how the increase of sinne may be known.

THe second rule to guide in the judgement of this matter whether a man be deserted or not, is the consideration of his sins; where sin is increased, there is lesse of God; sin is contrary to godlinesse, and the nature of all contraries, is, that the intention and increase of the one, is the remission and decrease of the other; as in the aire when there is most darknesse, then there is least light; when the spirit of holinesse is present in his powerfull working, then the power of sinne is weakned; but when hee withdrawes his influence, then sin breaks out; as when the Sun sets, then the beasts that lay before lurking in their dens, come forth with roarings and howlings for their prey; and as when the King is gone out of his Kingdome, then the traiterous rebells, who before concealed themselves, rise up in armes to worke their wils.

And

And it must needs be that upon Gods departure and his ceasing the acts and operations of his power in the soule, that sin must revive, and returne upon a man with a renewed strength, and prevaile much. For,

Chap. 8. When God departs, sin increaseth.

1 First, Satan is vigilant, and takes his time to doe all the mischief that he can, when God leaves a man, he seeks to make a re-entry, as theeves breake open houses, and pill and spoyle in the absence of the master. And indeed when God thus leaves the soule, there is not a meere Desertion onely, but a tradition also of a man into the hands of Satan; God permitting him to deal with the soule in a sort, as with *Jobs* body, to lay his hand on them, to spoil them, to smite them with many sours, and though he cannot slay them, yet he may much hurt them, so that they come out of his hands as the man in the Gospel that fell among theeves, and was robbed and wounded and left half dead. *Luke* 10. 30.

1 Satan takes the opportunity.

2 Sin is a potent thing, it hath indeed many things against it; but more for it, and onely God above it; so that if God cease to watch, and keep the heart

2 Sin is potent.

Chap. 11. heart in his way, and to keep downe this monster, it will be stirring.

Take a short view of the power of sin: It is compared to an husband which overcomes by kindnesse, to a Lord which prevails by power, yea, it is compared to the things of the greatest power, it is called a Conquerour, leading all in captivity, a tyrant holding all in bondage, a king holding all in subjection, and draw near and see the strength of it. Consider the City that she is mured in, it is man, an active creature; and as fire is more fierce in gun-powder, than in wood, and rebellion stronger in a Generall than in a peasant, so sin is stronger for the subject of it; hence it comes that the devils exceed man in wickednesse, because their natures are more active, and more potent; sinne also is in the whole man, therefore as fire that hath hold in every part of an house, burnes exceeding fiercely, if men cease to quench it; so sin rageth much when God ceaseth to slake it, by powring in his Spirit, which is compared to water, *Jo* 3.3. *Ezech.* 36 25. as sin is compared to fire, *Jam.* 3.5,6.

Again,

Chap. 11.

Againe, behold the forts of sinne, which is carnall thoughts and reasonings: which are called strong holds, 2 *Cor*. 10. 4. in which it both strengthens its own power, and defends it self against all adverse power.

Then behold her weapons, every faculty, ability, endowment, riches, wisdome, strength, honour, friends, and the members of the body, which are weapons of unrighteousnesse, *Rom*. 6. 13, °.

o Ημεῖς αὐτοὶ ὅπλα καθ' ἡμῶν. Gre. N. 2. orat. 1.

Then behold her allies, and aides, many things come in to contribute strength, I say many things without a man, as Satan by counsel, suggestions, perswasions, diversions, discouragements, and strong operations: And all the objects of sin, yea every creature, and the examples and counsels of men, yea, and the acts of sin it self, all these make the power of sin greater: therefore considering these things, who can wonder that there should be a renewing the power and working of sinne, when God denyeth his gracious presence in the soul? But concerning this renewed power of sin, take these considerations.

But about the renewed power of sin, consider.

1 We

Chap. 12. 1 Sin must be distinguished.

1 We must distinguish of sins: every sin is contrary to all holinesse, and to the whole law in a sense, because holinesse in the nature of it is contrary to sin, and the Law condemnes all sin as a transgression against it; but some sins are more directly contrarie to all holinesse, as totall apostasie, positive hatred of God, &c. these, such as abide in Christ are kept from; but other sins which are particular defects, though in their kinde grievous, they may possibly fall into, &c. But let me adde this caution, 1 that they are seldome found in such, if heynous evils. 2 That it concernes men to watch, because such wayes are wayes of death, and the proper effect of great sins is wasting of the conscience, and incensing of much wrath.

1 Joh. 3 6, 9

2 The power which sin gains is but a limited, not an absolute power, Christ is not willing to lose his subjects, though he may suffer them to be vexed, yet not conquered; sin may rage, but not rule, or as I said, its power is limitted.

1 It is not full: sin may have much power, but Christ still keeps the throne.

throne, though he permit it to doe much, yet he keepes the Scepter in his hand; yea, though he let sin loose in a degree, yet he holds the reins in his hand to curb it at his pleasure, and though it finde a part yeelding in a man, yet it ever finds a part resisting, *Gal.* 5.17. he that hath fully and resolutely given up himself to Christ as a King, can never admit of another Soveraigne, it is not onely contrary to his duty, but to his nature, and that anointing, by which he is set above the world, and above Satan and above himselfe, and under none but Christ: This anointing is ths Spirit of Christ, which is a Royall Spirit, and makes us Kings like himself, both in Noblenes of spirit, which abhorres bondage to base lusts, and in victorious power by which he overcomes all, yea our strength is the bloud, mercy, power, and truth of Christ, who hath undertaken to rule his *people with the rod of his strength*, Psal. 110. and to beate downe their enemies *with his iron rod*, Psal. 2. and hee hath said, *Sinne shall not have dominion over you, for you are not under the Law but under grace*, Chap. 12.

grace, Rom. 6. 14. [p] God will throw out sin by powring out upon his servants a spirit of repentance [q] of faith, of prayer, and power, yea, and lust by winning looseth, and her present renewed strength proves the occasion of her future and greater weaknesse: [r] For when the heart is awakned, and seeth the ruines which lust have made, now it stirres up it self, and girds its sword and buckles its armour about it, and the Spirit of the Lord comes upon it, that it subdues her enemies, & drives out those pests from her territories, & takes up a resolution of perpetuall enmitie, and war against them, never to admit leagues, or to shew favour, but to be avenged on them, not one shall escape. Thus as the Sun sets in a cloud, and seems buryed in darknesse, but riseth againe in glory; and as the earth seems vanquished, and to lose her crowne and life by the fierce invasion of the cold armies of winter, yet at last regaines her strength, when the Sunne breakes forth, and untyes her bonds, that her imprisoned power and life

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p *Destituitur peccatum potentia damnandi & dominandi.* Epis. Sarisi de justitia operum. c. 5. vid. etiam Abbot. Epis. Sarisi. animad. in Thoms. de attrib. c. 21.

q *Fortior est spiritus in nobis, quia semper facit ut de malis actibus resipiscamus, as caro præstare non potest ut resipiscamus de bonis.* Twis. vindic. l. 3. errat. 8. 12.

r *Fyrrhus Romanos vicit, at multos suorum in prælio perdidit & eis proinde dixit.* ἂν ἔτι μίαν μάχην Ῥωμαίους νικήσωμεν ἀπολώλαμεν. Plut. Apoph. *Ut vere possum dicere,* ἀπωλόμεθα, ἂν μὴ ἀπολώλοιμεν. id. ibid.

may

may come forth again; and now, where are those blustering stormes, those battering hailes, those heaps of snow, those nipping winds? So, the soul renewed, though it may be far gone, yet shall revive again, and sins greater rise, shall prove her greater fall, and at last shall perfectly be destroyed. Cfiap.12.

These being premised; I say that the encrease of corruption is a signe of Desertion: But yet with Caution. Cautions in conclud. in desertion by renewing of sin.

1 Caution, take not all renewed motions and stirrings of lust, for the renewed power of it, [f] for sin may stirre much where it is much weakned, tentations may be stronger, and so that grace which we have received may be lesse able to prevent all risings, and workings of inherent lusts: God may seeme to leave us, when he doth but try and exercise us by suffering incursions of sin, & by permitting us to be assaulted with Satans depths, and strategems, and power, as hereafter I shall declare.

[f] *Actio violenta non est violentia patientis sed inferentis.* Guli. Par. de tentat. & resist. p. 284. col. 1.

2 Where repentance and prayers, and resolutions are multiplied, according as the tentations, motions, suggestions, and sollicitations of sin are encreased,

Chap 12 creased, there sinne though it seem to grow, doth not; and hee that argueth that God is absent, because of his lusts so working, should consider that those lusts doe not argue Gods absence, but these graces stirring and working argue his presence.

Indeed where sin and lust is grown stronger, there a man hath cause to conclude against himself, that so farre as his sins have gained in him, he hath lost of God.

Quest. How may it be known when sin hath thus revived, and is become stronger?

When sin is growne stronger, it may be known by

Answ. It will be necessary to consider foure things.

The { *roote,* *branches,* *soile,* *fruit.*

First the roote which is

1 The roote of sin: the life of the plant is in the root, and there is something which hath the resemblance of a roote to sin in the soule, by the meanes whereof sin lives:

Affection and the minde,

{ 1 *Affection.* 2 *Understanding.*

The affection and love of sin is the life

life of it: then sin dyeth, when we hate it; then it lives, when we love it: hence flow all resolutions to sin, and all voluntary acts of sin, and all yeelding to temptations and occasion of sin: love is an affection, begetting union and action; a man is desirous to be and do that which he loves; judge then the increase of the power of sin, by the increase of love to sin.

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There are foure degrees of love to sin.

Foure degrees of love to sin.

1 Degree is non-resolution against it[t], which is when though a man be not come to a resolution to fulfill his lust, yet he is not at all or but slightly resolved against it, his hatred against it is not so great as hath beene; therefore his watch is neglected, his sinne connived at, the course of mortification slacked; though he open not the door to entertaine sin, yet he leaves it unlocked and unbarred, that if occasion present it self, sinne may not be excluded[u].

1 Non-resolution against it.

t *Cum non sit dicendus velle, qui quod potuit non confecit, non vult proculdubio resistere qui non facit, quod potest ut resistat.* Aug. apud. Pac. sens.

u *Plane vult qui plene non est nolens, qui deliberat desciuit.*

2 An allowed desire of sinne: desire is love, or an act of love tending to that which pleaseth and suteth with the

2 Allowed desire.

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the heart; and as hatred begetteth an aversion, so love begets desire; when you finde a leaning, and hankering, and lusting unto sin, with allowance, it is a signe of love, and this is a wofull temper of spirit[a].

1 *Malorum ultimum est mala sua amare, ut turpia non solum delectant, sed etiam placent.* Sen. ep. 59.

3 A resolution to run to sin, when the heart hath decreed with it self, that it will do evil; it is a signe of a great strength of sin, when a man retaines a purpose of sinning, and for the most part is a token of a rotten heart: What greater strength of sin can there be imagined, then against reason, religion, vows, threats, promises, heaven, hell, to maintain a resolution of evil in the heart? this begets a desperate prosecution of sin, and argueth a great measure of Atheisme, and contempt of God, and is ever joyned in persons enlightned with a resisting of the Holy Ghost, in the counsels of his Word, and the checks and dictates of conscience.

3 Resolution.

4 A delightfull acting of sinne, and taking pleasure in unrighteousnesse; as here the acts of sinne are very sinfull, because the more an evil act is

4 Delightfull acting.

is wilfull, the more it is sinfull; so the power of sinne is very great, because the more it is in delight, the more in the will; and the more it hath of the will, the stronger it is. Chap. 12.

The second thing which is a part of the root, and the maine part is the understanding; as it is in the root of the tree, one part conveyes sap to another, and then that conveyeth sap into the tree; so here affection feeds action, and the minde feeds affection; the minde gives strength to sin, The other root is the minde, which feedeth sin.

1 By good opinion of it: that fleshlie wisedome that is in us, that carnal mind is wholly for the strengthning of sinne, and the more this ministers that which gives life to sinne, the stronger it is: as in the Church, so in every particular man there is a false prophet and a beast; the beast of sensualitie and brutish lusts, and the false prophet of carnall wisedome, working miracles before the beast, raising up many representations of a bewitching nature, by which lust is quickned & strengthned; now while Christ rules with power in the soule, the beast is 1 By good opinion of it.

bound

Chap. 12. bound, and the false prophet is silenced; but when he departs, then they are loosed, and walk up and down, with power and deceit working in the heart.

2 By working for it. 2 In a word, when the corrupt minde works unto sin, sin is growne.

Quest. How doth it worke unto sin?

1 By diversion. *Answ.* 1 By diverting it self from the thoughts that might detaine the heart from sin, being voluntarily inconsiderate.

2 Protection b *Excusare non excutere.* Sen. 2 By studying to defend it [b]; either making it no sin, or small sin, being willingly carelesse to search and enquire into the utter sinfulnesse, and exceeding danger of sin.

3 Attraction 3 Drawing the heart to sin, by speculation, presenting sin to the heart, as fire to powder; by perswasion suggesting the sweetnesse, advantage, necessity, smalnesse, secrecie, and singularity of the sin, or the possibility, facility, and efficacy of repentance, to remove the guilt of it; or such like shifts or stratagems, doth the corrupt minde use by these perswasions and suggestions, as by cords drawing, and by gins entrapping the heart in sinne:

now

now when the operations and efficacy of the minde in this kinde are encreased, then sin is strengthened in the root. Cahp. 12.

2 Consider the branches of your sin: as it is a signe the tree groweth when it spreads; in this spreading of sin observe; 2 The increase of sin appears in the branches.

1 When thy sinfulnesse spreads into grosse sins, such as the Apostle cals the manifest fruits of the flesh, *Gal.* 5. 19. and the defilements of the world, 2 *Pet.* 2. 20. thou hast cause to reckon, that thy sin hath regained much strength. 1 When it spreads into grosse sins.

2 When it spreades unto many sinnes, and various lusts, when swarmes of evils, and many sinfull distempers are put forth, as pride, and envy, and passion, and earthlinesse, and unbelief, and impatience, and the like: it is a signe a disease hath much prevailed in the body, when it hath brought it into a general weaknesse: so when distemper and sickneſse hath overspread the soul, so that it is every way disabled to an holy walking, and over-run with various and manifold corruptions, it is evident 2 Into many sins.

Chap 12. 8 Sinnes Lewailed.

that sinne hath gained.

3 When those sinnes sprout upwith liking, which you have confessed and bewailed; if there were not a strong streame of sinfulnesse in your soule, such a dam of resolutions and vows as is made with teares and heavines in repentance, could not be so borne downe.

8 The increase of sin appears in the fruit.

3 Consider the fruits of sin,

which are { 1 Inclination. 2 Action.

1 Inclination.

First, inclination, and propensenes to sin, is the fruit of sin; disposition begets action, and action corroborates the disposition; sin fostered and favoured, and acted, groweth stronger in the habit, and still doth more dispose the heart to it; as a stick that hath been in the fire, is more apt to take fire again; so if thy heart be more bent and engaged to sin, if more easily drawne and overcome to sin, sinne is grown in thee.

2 Action.

2 Action, the more sins blossome in the disposition to it, and beare in the execution of it, the stronger they are; spirituall weaknesse and declension, appears more by the acts of sin, then the incli

inclination to it; for many have abi- Chap. 12.
lity to withſtand the externall act of ſome ſins, the luſtings whereto they cannot withſtand: inward luſtings, whether they proceed from grace or ſin, are both in the regenerate, and theſe luſts are as the commands of a maſter; now as two men, whereof one hath beene, the other is his maſter, may command a ſervant contrary things, but he obeyeth his command to whom he is moſt ſubject; ſo when the fleſh and the ſpirit luſt one againſt the other, it is thedoing of the will of the fleſh that ſheweth the power of ſin, when a man is led and walks in the power of the ſpirit, thogh he cannot but luſt, yet he cannot ſo well fulfill the luſts of the fleſh: the victorie of ſin lieth not ſo much in the riſing luſting of the heart, as in the fulfilling of it, *Rom*, 6. 16 a tree when it is cut down, will ſometime ſprout, but it bears no fruit, there is no ſtrength to bring the bud to maturity, therefore if you be overcome to commit ſin, it is a ſigne that the renewed part is on the foot-ſtool, and luſt on the throne: that is weakned, and this ſtrengthened:

Chap 12. for as in wraſtlers both ſtrive, yet the victory is not in the tugging and contending on either part, but in the caſting, he that gets the fall proves the weakeſt.

Power of ſin appears in acting.

And in the acting of ſin, the power of ſin appears.

1 When tentation weak,

1 When a man is brought under by a ſmall tentation; a ſmall thread will pull a childe downe, which will not ſtirre a man, becauſe the childe is weak; and a maſter that hath his ſervant in much ſubjection, will do more with a word or abeck, then another with much compulſion: it was the Centurions power that cauſed his ſervants to bee eaſily commanded, *I ſay unto one, Come, and he cometh; and to another, Go, and he goeth; and to another, Do this, and he doth it*, Matth. 8. 9. and he beleeved that herein was the greatneſſe of Chriſts power, *That if he would but ſpeak the word onely, his ſervant would be healed*, verſ. 8. So when ſmall occaſions of ſin and ſmall advantages, and weak provocations can prevaile, it is a ſigne of the power of ſin.

2 When

2 When the acts are frequent; ordinarily there are not many sparks without much fire; and it is a signe the tree is very vigorous and full of life, that is full of fruit; when you are often overtaken, and frequently foiled, it is a signe you are much under the power of sinne, for all things as they are in operation, so they are in being; a full stream argueth an abundant fountain, and many children a fruitfull wombe. Chap. 12. 2 Acts frequent.

3 When the sins are such as have been of old subdued, and long vanquished; for if they had had that strength in thee formerly, why did they not work and prevaile as now? It is evident that here is an awakening and reviving of lust, where that from which thou wert delivered, doth now again bring thee into such bondage. 3 When thy sins are such as were of old vanquished.

4 When the acts of sins are with lesse reluctance, and more delight: Now sins power is enlarged, for what greater power can be in any Soveraign, then to have his subjects yeelding obedience, willingly, & without reluctance? it may be the time 4 When with lesse reluctance.

Chap. 12 hath been, when the motions of ſinne hath been grievous, and thou haſt fought manfully by prayers, vowes, meditations, watchfulneſſe, &c. and if thou haſt fallen, thou haſt fallen fighting, with thy weapon in thy hand; yea, when thy ſinne hath had the upper hand, yet thou haſt fought being foiled? and though overborne, yet wouldeſt thou not yeeld: but now thy ſinne comes upon thee as a Conquerour into a vanquiſhed citie, where the gate is opened for him, and no man holds up a ſword againſt him; if it bee ſo with thee, thy ſinne hath growne upon thee.

4 Increaſe of ſin appears by the foil of it, the objects.

4 Conſider the ſoile that feeds thy ſin, and that is the objects of ſinne, which are as the earth to the tree, or as the fewell to the fire, as the oil to the lamp: if there were no riches in the world, there would bee leſſe covetouſneſſe; if no honour, leſſe ambition, &c. When the objects of ſin do more prevaile, ſinne hath the greater ſtrength: the offer of the whole world, by the god of this world, was unto Chriſt but as muſick

ſick in a dead mans ear; it was but weake; becauſe in him *was nothing found*, John 14. 30 and all earthly hopes and advantages prevailed not with the Martyrs, becauſe they were *crucified unto the world, and the world unto them.* If you offer to a dog graſſe, or to a ſheep fleſh, you avail not, becauſe there is not a principle in them, not an appetite carried to ſuch things; ſin may lie aſleep till he come to occaſions of ſinne, as a ſwine may keep cleane, if ſhe keep in the faire meadow, and come not to the foule lanes: lime, when it meets with water, ſheweth its latent heat: it was the ſight of the golden wedge, and the Babyloniſh garment, that quickned *Achans* coveteouſneſſe; look to your ſelves, for ſinfull objects could not worke upon you, if you your ſelves had not corrupt affections and luſts to bee wrought upon; if you pile never ſo much wood in a chimney, there will bee no burning, except there bee fire: it was the ſtrength of *Davids* wantonneſſe, that he was ſo enſna- Chap. 12.

Chap. 13 Consider. red with the sight of *Bathsheba*; and the strength of thy sin will appeare by the operations of it, upon the presence of sutable objects.

CHAP. XIII.

The third rule to judge in this case, is from the consideration of the means of grace.

THe third rule is the consideration of the means of grace. In these, God is wont to meet his people, and to shew himself unto them. Now by two things you may judge whether God hath withdrawn himself.

1 What frame of heart you have to the ordinances.

1 Consider what frame of heart you have to the ordinances; when God intends a blessing, he usually prepares the heart to receive it; he keeps the method of the covenant, and therefore works in his people the dispositions to which he hath promised a gracious presence in his ordinances; one principall qualitie is a poore and hungring heart; for his promise is to powre out waters upon the chopped earth, and to fill them that hunger: so farre then as he upholds in thee an humble and thirsting

thirſting ſpirit, he is graciouſly preſent with thee: ſpeake, oh you poore in heart, and you that ſeek him with hungring affections; doth not the Lord meet you with comforts, and with influences of life? how oft doe you goe from his houſe with your hearts laden with his hid treaſures, and burning with an heavenly fire falling from his preſence upon you? oh the ſtreams of ſpirituall graces which water the valleys, while the mountaines are left perched and dried! if you bee growne proud and liveleſſe, if your thirſtings after the ordinances are abated, you ſhall finde God proportionably hiding himſelfe, and locking up his mercies from you; you being dead in your ſelves, all things are dead unto you. Chap 15

2 Conſider what quickning you finde in the uſe of the ordinances; it may bee time hath beene, when thou wert wont to finde God feeding thee with milke, and the honey of the Goſpel, and cauſing his glory to paſſe before thee in his houſe; but now thoſe dayes are gone, the word doth not warme thee, chear thee, humble thee, 2 What good in the uſe of them.

Chap. 13 quicken thee as in former dayes; but thou commest for Mannah to feed thy starving soule, and findest none; thou commest in deadnesse, and goest away without life; thou commest with diseases and sores of spirit, and art not healed; the Gospel is hid unto thee; that ministery that is a shining and burning light to others, is to thee without power; others are melted, molded, cheared, elevated and strengthened, and blesse the Lord, meeting him with gladnesse and praise, who meeteth them with life and peace; but thou findest none of this: yea, the word that did sinke into thy soule, as the dew that fals upon the tender herbe, is now of none effect, it causeth not thy heart to mourne, rejoyce, yeeld fear, love as in times past: the golden [c] showres are restrained, & thou art left as the mountains of *Gilboa*.

Thou comest to the Lords table, but he bids thee not welcome, as he doth his children, his friends; he gives thee not so much as to taste, or but to taste of his cup, which others drink of in thy sight, to their inesteemable comfort; nor to eat of his childrens bread: tell me

[c] Χρυσῆν ἐπ' αὐτοῦ σύδιὸς νεφέλην ῥήξαντος, quod Rhodiis fertur contigisse.

me then, hath not God withdrawn and eſtranged himſelf? if a father will not bid his ſon when hee comes into his houſe, ſo much as to drink, or afford him a kinde looke, will he not ſay, My father is offended, and doth eſtrange himſelf? Chap. 3

Time hath been, when the company of the Saints was dear in thy eſteeme, and a ſweet conveyance of grace into thine heart, but now thy delight is not with them, nor art thou quickned by them, but converſeſt with them as the dead with the living.

Thus if the bleſſing of the ordinances be not upon thee, as before, know that God is not with thee as before.

Object. But may not a man conclude amiſſe, ſuppoſing God hath left him, becauſe he findes no good by the ordinances, may it not be a mans owne fault, or may he not think he hath no profit when he hath.

Anſ. Yea, but the anſwer to this followeth in the place of ſeeming deſertions: onely for the preſent I will propound one thing, which will cleare the caſe, whether you enjoy a comfortable communion with God in his ordinances;

Chap.13 ordinances; for there are flashes of fleeting affections, aud transient and fading impressions which fall upon the hearts of men, but they are not such as come from Gods speciall presence: know therefore, that if Gods saving presence in his ordinances, doth distill the dew of spirituall blessings upon thee, it makes thee grow, they are food indeed, and do incorporate themselves into the soule, and so become an effectuall nutriment: the stony ground received the seed with joy; and many of *Johns* hearers did rejoice in the light for a season, but they were not changed by it, there was not a power in it, to bring them unto God, such flashes are fading things: but they that receive the word, as an engraffed word, find a mighty power in it turning the stock daily into its own nature, the Gospel comes to them not in word onely, but in power also, and in the holy Ghost, 1 *Thes.*1.5. Where God is in his ordinances there is power. 1 *Thes.*2.13.

CHAP.

Chap. 14.

CHAP. XIIII.

Causes of Desertion: they are for first instruction, that nature and grace may be better knowne: second, the one in its sinfulnesse and weaknesse, the other in its freenesse and necessity.

HItherto of the state of the Deserted Christian, with the Symptomes and Signes: Now I come to the third thing, the causes of Gods withdrawing, which are especially two. { 1 *Instruction.* 2 *Correction.*

God by withdrawing the aid of his Spirit doth teach us the knowledge of { *our natures,* *his grace.* Desertions are instructions.

1 By this he unmasks the quality of our nature, & opens the state of a man in himself to himself: which point of knowledge as it is most needfull, so most difficult: the eye of the mind being like the eye of the body, which can see all things but it self; but because the knowledge of a mans self so much conduceth to his end. Therefore God sundry waies leads his people to it, and among 1 In generall of the quality of our nature.

Chap. 14 among all glasses, there is none that gives a clearer view of the temper, frame, and state, of humane nature, than our life before conversion, and in desertion: for then a man is most truly himself: and as the truest picture is then drawne when the body is without her covering and ornaments, because often the blemishes of the body, are hid in its adorning, and the body shines with a beauty borrowed from an externall dresse: so in Desertion when a man is left most in his colours and shape, he may best see what he is.

2 In particular. Particularly, Desertion makes a man see,

1 Of sinfulnesse. 1 His sinfulnesse; while God is mightily present with restraining grace, bridling in and keeping down the violence of corruption, a man cannot think it hath such a power in it, or that it is so great: When the master or keeper is by the dog, or bear, his authority muzzles and chains them up, but upon a fit occasion, if there be none to curbe them, you shall see the utmost of a most fierce and cruel disposition which before lay hid. And as in a garden, so long

long as a gardiner is in it, weeding it daily and diligently, it seems fair and pleasant, nothing appearing but wholesome herbs, usefull trees, good fruits, fragrant flowers, and pleasant walks, but when the hand of the gardiner slacketh it self, then the cursed nature of the ground will appear, and it brings forth of her own, and is overrun with weeds, and so turned from a garden to a desert; so God leaves men that they may act themselves: so it is said, *God left Ezekiah to try him, that hee might know all that was in his heart.* 2 Chron. 32. 31. Chap. 4

A man would not think that he is so bad as he is, while he enjoieth an abundant aid of spirituall grace, as while the soul is in the body, that putrifying quality, and the filthinesse of it doth not so much appear, but when the soul hath left it, then it becomes a rotten, unsavourie carcasse, and a foul channell, while it is feed with the continued issues and streams of pure water from a cleare fountaine, sheweth not its filth, but when the streams are cut off, then the foulnesse of it discovers it self: If God do but take off his hand,

and

Chap. 14 and cut off the influence of his spirit, and slip the collar of our vile affections, oh what monsters start up, and what a cage of unclean birds, what a den of beasts, what an habitation of devils do our hearts appeare to bee? what a blackness of darkness covers the earth when the Sun is gone! yea the aire that now seems so lucid and clear, how fild with darkned stormes, and fogs is it when the Sun withdraws it self? Herein is shame cast upon the soul, and a man is made vile in his own eyes, when he seeth his own Image & complexion, and findeth himselfe overgrowne with botches and sores rising from abundance of filthie humours in his soule; he that in the day and Sunshine of quickning grace thought hee had been freed from his lusts shal wonder with shame and astonishment to see in the night of Desertion what darkness will appear, and what fell and fierce lusts will shew themselves, like the Lyons of the evening, raging for their prey.

a Of weakness. d *Solutum & liberum Deo est suos sibi ali quando permittere, dum sinit in iis extare humanæ infirmitatis argumenta, ut ne nos cant eos sanctos esse, esse tamen homines.* Camer. de fest. de gra. & lib. arb. c. 9.

2 It discovers a mans weakness and emptiness; d now a man shall discerne by his deadness, indispositedness, unmeetness

unmeetnesse to all good; how great the insufficiency of nature is, and how little he hath attained in grace: a child that is carried in the armes seemes tall, and when it is led by the hand of the nurse, and upheld, it seemes to have more strength than it hath indeed, but being left unto it self, the great weakenesse and feebleneſse of it appeareth. A Christian may have high thoughts of himself while hee is sustained in his way by a divine manutency, and carried on with plentifull gales of auxiliary grace: but if God be pleased that this *winde that bloweth where it listeth (John 3.)* turn from him, he shal see that thought himselfe a pillar in the house of God, that he is but a bruised reed, and hee that conceiued himselfe rich, is poore and miserable blinde and naked. *Apoc.* 3. Chap. 14

2 Gods withdrawing of himselfe gives a fuller knowledge of his grace; 1 In the freeneſse of it: when a man seeth the depths & worlds of wickedneſse in his nature, and discerneth what a loathsome sepulchre, and receptacle of rottennes his soul is, now hee stands wondring, that ever he should obtaine this

2 Diſertion gives a fuller knowledge of grace. 1 Of its freeneſse.

Chap. 14. this mercy, that the spirit of eternall life should bee given to him, hee wonders to see God take such a briar to plant in his own house, yea to graffe it into that true Vine, his beloved Son, that the waters of life should run in such a channell so full of filth, that so great a God should come under so base a roof, and such a dungeon and den of devils should become the temple of the holy Ghost, 1 *Cor.* 6.

2 The necessity of grace [a] and of a continuall supply of aid; this is sure, a Christian lives in a continuall dependance, & hath not a sufficiency in himself; all our stock would be soon spent, if we had not continuall supplies from heaven; our fulnesse is not in our selves, but in our head: suppose a vessell (cracked and apt to lose all it receiveth) set to the conduit cock, it hath now a fulnesse from the conduit, and while that runs it cannot be empty, but if the cock should cease to run, the vessel would soon be emptied: those that are in Christ live, but it is Christ that liveth in them, *Gal.* 2.20. our life is not

[a] Needfulnesse.

[e] *Ideo quisque nostrum bonum opus suscipere, agere, implere nunc scit nunc nescit nunc delectatur, nunc non delectatur ut noverit non sua facultate sed divini muneris esse, vel quod scit, vel quod delectatur &c. ideo sanctius alicui sint opera Justitiam non tribuit, vel certam scientiam vel vitricem delectationem, ut cognoscant non a seipsis, sed ab illo sibi esse lucem, qua &c.* Aug. de peccat. merit. et remiss. l. 2. c. 19.

so

so much in our selves as in him; our life is said *to be hid in him*, yea he is *called our life*, Col. 3. 3,4 In the naturall body the members have life in themselves, yet wee know the life of every member is not so much in it selfe, as in the heart and head, and this appeares, because if there bee a failing of spirits either vitall or sensitive, all the body sinkes, and hereby we are taught the necessitie of the grace of God, because if that be withdrawn, we wither as a blasted arme of a tree; Oh how wofully doth the goodly fabricke both of an enriched heart, and an heavenly conversation come tumbling downe, if God withdraw the proppes of supporting and assisting grace?[f] God by his spirit doth lead and draw the heart to him, but when this bias is taken off by which the heart was wheeled up the hill, it is carried with great swiftnesse downeward to sin and the world. *Davids* fallings had taught him this lesson, to see a need of a stronger support than his owne[g],

Chap. 14

[f] *Voluntas sine te quid agit, nisi quo procul exulet a te, præcipites semper calles & devia motu ingressura suo nisi fessam tu bone & ægram suscipias, referas, foveas, tuearis, honestas &c.* Proser.

[g] Ὁ μὴ εἰδὼς τοῦ νοσήματος τὴν φύσιν, οὐκ εἴσεται τὴν τῶν ἰατρῶν τέχνην. Chrys. hom. 12 ad Antioch

therefore

Chap 14 therefore prayed, *Hold up my goings in thy paths, that my footsteps slip not*, Psal. 17.5. yea, and he acknowledgeth God to be his strength, and stay, and rocke, and he that doth establish his way, and carry him in it; *I am continually with thee* (but whence was it?) *thou hast holden me by my right hand*, Psal. 73.23. *My soul followeth hard after thee*, (what enabled him?) *thy right hand upholdeth me*, Psal. 63.8. Thus then God for this end sometimes suspends the workings of the Spirit of power from us, that we may see a necessity of grace, and know where the fountaine is, and that all is of God, that so we may depend upon him, and not rest in our selves, and ascribe all to him, and nothing to our selves.

The second end of Desertion is correction [h]; desertion is out of love, and though it be grievous for the present, yet the fruit is good, like the lopping or winter season, to the tree which makes for its strength and growth.

I will instance in such speciall sins, which bring this heavie rod upon the soul.

h *Delectione non dio non studio nocendi sed desiderio sanandi.* Aug ep. 48. *Pœna commendatorio non intersectoria.* t. 1. de lib. ar. l. 3. c. 25.

CHAP.

CHAP. XV.

Deſertions are for correction, and are cauſed by pride, and careleſneſſe, &c.

Deſertions corrections.

1 Of pride.

1 PRide; Which is a ſwelling and tumor in the ſpirit, or a lifting up in the heart, (2 *Cor.* 12. 7.) through a ſuppoſed abundance of revelation in the mind, or of other rich endowments of ſpirituall graces; it brought upon the Apoſtle that goaring *Thorne in the fleſh, the meſſenger of Satan to buffet him, leſt he ſhould bee exalted above meaſure.* Pride is a dangerous evil, it breeds contempt of others, which God abhorreth, it is a croſſing of God in the end of all his grace and mercy, which is to exalt his owne glorie, *Epheſ.* 1, 6, 12. *Chap.* 2, 7, 8, 9. *That no fleſh ſhould glorie, but that he that glorieth, ſhould glory in the Lord,* 1 Cor. 1. 29, 30, 31. 2 Corinth. 10. 17. The more we eſteeme of our ſelves; the more we take from Gods account and put to our owne, which is a robbing of God in that which he hath ſaid *He will give to none other, Iſa.* 42. 8. therefore *God reſiſts the proud, Ja.* 4 6.

1 *Pet.*

Chap. 15 1 *Pet.* 5. 5. and cuts him short, and will not be friendly to him; *The proud he lookes at a farre off.* Psal. 138. 6. as with disdaine and displeasure; *Making him low that exalteth himselfe,* Prov. 29 23. the pure in heart are dear in his eyes; *And the hungrie he fils with good things, but the rich he sends empty away,* Luke 1. 53. And no wonder that a proud heart is a dead heart, and that upon an elevated spirit there be barrennesse as upon the mountaines, for pride kills the endeavour: rich men take no paines, but the poore is diligent, and all encrease and livelinesse of soule is the reward of industrious seeking; as pride abateth endeavours, so it debaseth them, prayer, hearing, all dueties are spoiled by the savour of this noisome evil; oh ye proud in heart, your commodities are marred, and are not vendible; all your works lye upon your hands, as breathed and worthlesse wares, so as the merchant loseth, when his goods are not current and marketable; so you vax poore, you have no trade with heaven; that God that accepts the humble that comes to him with the lading of prayers,

ers, tears, groans, cries, and takes these, and likes them, and makes him rich returnes; turnes back the proud and all their works, Chap 15.

2 Careleſneſſe.

2 Of careleſneſſe, 1 Not accepting ſeaſons of grace.

1 In not accepting the ſeaſons of grace, when God draweth near, and we regard not; when hee knocketh, wee open not; he often leaves us, and goeth from us: ſo hee came to the Church, *And knocked, open to mee my ſiſter, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night*, but ſhe was careleſſe, and regarded not the day of her viſitation, and what followeth? *I opened to my beloved, but my beloved had withdrawne himſelfe, and was gone; I ſought him, but I could not finde him, I called him, but hee anſwered mee not*, Cant. 5. 2, 6. Sometimes the ſpirit comes ſweetly melting, and tempering the heart to an holy ſoftneſſe, and godly ſorrow, but is quenched by negligence; therefore juſtly doth that ſoule groane under the miſery of a ſtupid heart, lamenting with the Church; Why haſt thou hardened our hearts from thy feare?

Eſay

Chap 15. *Esay* 63. 17. and taking up that cry with me so often here, I cannot repent, my heart is frozen, I cannot mourne; sometimes he cometh with strong convictions, perswasions, and contections, to take the heart off from a way that is not good, so that the heart begins to draw back it self; but because we lose this opportunity, therfore our sins remain, and tyrannize in us, causing us to take up *Davids* complaint, *Iniquities prevaile against mee*, Ps. 65. 32. Sometimes he cometh exciting and raising thoughts and resolutions of heart, to a more heavenly walking; but we hoise not up sails to these gales, wee blow not up this sparke, therefore justly are we left to a spirit of dulnesse, neither have life nor peace in the use of ordinances, and discharge of duties.

2 Neglect of means.

Secondly, The neglect of the means of grace, which is;

1 When not so much used.

1 When they are not so much used; as the body when it is shortned in necessary food, groweth weak; so the abating of the commons of the soule doth weaken grace. The lesse plants are watered, the worse they thrive: wee

we are fed by that wherof we are bred; [h] *The word begets us*, 1 Pet. 1.23. and the *word feeds us*, 1 Pet. 2.2. There is a nutritive vertue in every ordinance; they are means appointed of God, as pipes for the conveyance of living waters, into theſe empty ciſterns of our hearts; if therefore, either out of wretchleſneſſe, or pride, any do withdraw from them, they withdraw from God; and if ſo, no wonder if God withdraw from them: therfore conſider this, if you have not fallen from your abundant uſe of the ordinances, and if you enjoy God leſſe than you have done, know it is, becauſe you ſeek him leſſe than you have done.

2 When they are not ſo well uſed: not the meer uſe, but the uſe of them in a ſpirituall manner doth profit; a man may ſtarve in plenty; when you receive the Word and Sacraments, if you think that the very act done is ſufficient, you are deceived; for the food of the ſoul is not like the food of the body, which being taken in onely, though there be no more thought of it, yet doth nouriſh; nor like the people of *Betheſda*, which required but comming

Chap. 15.

h Πᾶσαι τροφαὶ διαφέρουσι μᾶλλον καθ' ἑαυτὰς τὴν ὕλην ἐξ οἵας συνέστηκασι τὰ ζῶα, ἢ γὰρ αὔξησις ἐκ τούτων γίνεται κατὰ φύσιν ἐν τῇ αὐτῆς.

Ariſt. hiſt. anim. l. 8. c. 1.

2 When not ſo well uſed

Chap. 15 ming into it, when the Angel moved it: but we must bring hearts fitted and prepared, seeking earnestly of God the effusion of his spirit, yea, we must work the Word upon our hearts, knowing, that where the Ministers part ends, there ours begins; when therefore we onely heare, and labour not to worke our hearts to a conformity to the Word, we deceive our selves. *Ja.* 1.12 and God requites our careleſnesse with spirituall impoverishment, shutting up his mercies, and locking up his treasures from us. As the blessing and good providence of God makes him that is diligent to encrease in riches, whereas he *becometh poore that dealeth with a slack hand*, Prov. 10. 4. so the same God doth plentifully recompence the diligence of the Saints in their spiritual affairs, and this he would have all men beleeve in their first coming to him, *That he is a rewarder of them that seek him diligently*, Heb. 11.6. But it is just, that he, that labours not should not eat, he that digs not for the pearl should not finde it, but that the fruit of spirituall slothfulnesse should be a decay in spirituall estate.

3 Neglect

3 Neglect of duties and exercises of godlinesse: you know the promise, *To him that hath shall be given, &c. Matth.* 25. that is, he that useth his talent with fidelity, and sedulity, shal increase in the same talent (I say in the same [i], for else it holds not, that he that useth the talent in one kind, shal thrive in another, for what a man soweth, that shall he reap) but such as are idle and negligent, shall grow worse and worse; duties of godlinesse are a Christians trade, and he that is slack in them, shall be on the losing hand: God will punish the unfaithfull servant, and the wages of the idle shall be rods and stripes. Now the failings in duties are these.

Chap 15. 3 Neglect of duties.

i Abbot. in Tompf. Diatr.

1 When they are omitted, this hinders spirituall growth [k]; for not onely contrary acts of vice, but cessation of acts of vertue, doth weaken the better part; we must not think that the livelines & vigorous stirring of spirit gotten in our approach to God in any duty, will last alway; we live by prayer, and reading, & meditation, as we do in the flesh by food and sleep, and other naturall refections: and as the body,

k Not done *Iuxquabilitas in bono non modo est impedimentum progressus, sed causa regressus &c.* Plur. de profectu virt.

Chap. 15. though it be filled to day, and spirits are much cheared, yet if there be not a constant use of food, it will wax weak; so it is with our soules [l], if they doe not daily and constantly feed themselves in God, become feeble and languid: yet it must be noted, that it is not meere omission, but the voluntary omission of duties which hurteth; when the heart hangs off, and forsakes it, as a thing unpleasant, then it is in the way to lose it self, and much of that sweet communion which it had; for when the heart withdrawes from God, then God withdrawes from it, *Lev.* 26, 27, 28. 2 *Chron.* 15. 2.

[l] Quæ sunt in motu ad finem perfici dicuntur per motum ad finem, quia per motum finem esse consequimur. Aquin.

2 When though duties are not omitted, yet are slightly done: a Christian may as well lose by doing good evilly, as by doing what is evil, and as well by misdoing of good, as not doing: remisse acts weaken habits, as well as contrary acts [m]; lazinesse and idleneſse in spirituall endeavours, are secret theeves, robbing us of many heavenly influences from above, cold prayer is like a bow slack bent, which will not deliver the arrow home to the marke: where God reaps most, he soweth

a Ill done.

[m] Aliqui actus ab habitu procedentes diminuunt habitum si negligenter fiant.

soweth most; if we sow to the spirit, we shall reap of the spirit; any dutie which is not spiritual and lively, is like a sacrifice without life, which God wil not accept [n]; all is lost labour which is not done in the spirit; and as our actions are formed by our spirits, so our spirits are much formed by our actions; he that accustometh himselfe to doe good superficially, will become superficiall in goodnesse; we should never come to God in vain, nor think the duety well done, till wee finde God [p].

Chap. 15.

n *Sapiens nummularius est Deus nummum nec falsum, nec fractum recipiet* Bern. de temP. 105.

3 Private and secret converse with God in duties; a man may do much in the view of others, with abundant flashes of affection, yet have little of God; publike actions are often, though materially spiritual, yet formerly fleshly, being produced by humane respects; the heart filled with ambition, or such other advantage, which fils her sails for the present, and bears her on; but that which hath its rise from fleshly principles, doth not work to the advancement of spirituall grace: secret duties are free from such mixtures and ingrediences, as doe debase both the

p *Nunquam abs te, absque te recedo* Bern. ep. 116.

3 Especially private duties.

Chap. 15 action and the spirit, and to a wel tempered soule are very precious. Consider then what you are in secret, where no ear can hear, no eye can see, no hand can reward, but Gods alone: What are you in confession of personall failings, in supplication of such supplies, in thankfulnesse of such mercies, as none are privie to, but God and your selves? for if you be lesse active and serious in your retired and closet duties, then in those that are more open and publike, it is evident, that something without you doth make the difference; and if worldly motives are the wheeles upon which your hearts are moved, it is no wonder if God meet you not with largesses of quickning grace.

4 Not watching.

4 Not watching: this is a great cause of declining, for the way is narrow, the heart apt to stray [q], and there are many things to drive and draw you from the path of life; [r] and though there were none without us to put us out of the way, yet there is a sinfulnesse resident in us, and active; and

q *Nihil est in nobis corde fugatius* Greg. past. cur. part. 3. c. 15.

r *Hostem foris non habebat, domi tamen repetit: de Solomone dictum* Can. de repub. l. 1. 13. *nunquam cessat*, οὐδὲ νικῶν, οὐδὲ νικώμενος. ut Hannibal de Metello, apud Plut.

when

when you go from God, you go from life, for your life is in him, and from him; in nature, causes work strongest in a propinquity, as the fire communicates more its heat to that which is near it, then to that which is farre distant from it: so the closer we keep to God by a watchfull and diligent carefulnesse, the more he powres into us of his fulnesse. By nature we were a farre off, and in that condition wee were like those in the remot Northern parts, which darknesse and desolateneſſe doth inhabit, because the Sunne hath little or no converse with them; we were then without God, *without Christ, and without hope in the world, Ephes.* 2. 13. but by grace we are made near, and so have fellowship and communion with God; but if by heedlesneſſe and folly we go out from him, we have cause to blame none but our selves, that we are lesse happie in the enjoyment of him: yea, if God let loose upon us corruptions from within, and tentations from without to beset us, and much to spoil, pillage, waste, and weaken us. Chap. 13

CHAP.

Esiap.16.

CHAP. XVI.

Of grieving the Spirit causing Desertion.

f Res delicata est spiritus Dei. Tact.

GRieving the spirit f; this causeth God to withdraw; yea it works not onely an eclipse offavour, but disfavour; they *vexed his holy Spirit therefore he was turned to bee their enemy, and he fought against them*, Esay 63. 10. we must not conceive that there is any passion in God, therefore that we may clear this matter, note, that the spirit may be considered, as having a dwelling in us or others, so it is subject to passion, that is, that which is of God, that renewed and heavenly quality in the Saints may be molested, oppressed, vexed; so the Saints may grieve themselves, and they may grieve others, doing that which brings disquietnesse of spirit, and though this spirit be humane, yet in a sort it is divine; and when the renewed part is grieved, we may say the spirit is grieved, as that unpardonable sinne, which is a malicious opposing of the knowne truths, and heavenly graces

in

in others, is called the ſin againſt the holy Ghoſt: as it is in it ſelf, and ſo it is impoſſible, but yet it is ſaid to be grieved. Chap. 16.

How the ſpirit is ſaid to be grieved.

1 Becauſe thoſe things that are the effects of grief in a man, are ſometimes done by him, as God is ſaid to repent, *Gen 6.* and it is ſaid he cannot repent, *Numb.* 23.19. that is, the forme of repentance which is a change of minde, cannot be in him who is unchangeable, but the effects of repentance are wrought by God, and theſe being ſignes of repentance; when God doth them, he is ſaid to repent: as when a man undoeth what he had done, it is a ſigne he repents; ſo when God was about to pull down the fabrick which he had raiſed, it is ſaid that God repented that he had made it: In like ſort God is ſaid to be grieved, when he doth that which men grieved by others uſe to do, that is, when he chides, rebukes with draws, &c.

2 Becauſe the ſpirit may have cauſe of grief; that may be done which gives juſt cauſe of greife, and which uſually with men works griefe; now it is not every ſinne which is ſaid to

Chap. 16 grieve, as every offence with man works a displicency, but onely greater offences, and evils, work grief.

Spirit grieved by. Now the things by which the Spirit is grieved, may be referred to two heads:

1 Dishonour.
2 Disobedience.

Dishonor. 1 Dishonour: honour is a tender thing, and by how much the greater it is, by so much the more dishonour grieves. [t] We dishonour the Spirit? 1 Negatively, when we give not that esteeme to his graces, comforts, ordinances, promises, influences, that we owe, especially if our defect be common, as a King would take himselfe dishonoured, if his proclamations, embasses, pardons, favours, should not be entertained with high respect: especially by such as are not only subjects to his power, but the objects of his speciall grace and favour; when the Sabbaths are not our delight, the word our treasure, the promise our joy, Christ our life; then is dishonour done to God, who made these ours by his Sons bloud, and reveales, offers, and seales them by his Spirit.

[t] *Malim de me dici nullum esse Plutarchum quam Plutarchum esse malum, & peius mala de Deo sentire quam Deum esse negare.* D. superstit.

2 Positively

2 Positively, so we may be guilty of dishonour two wayes. Chap. 1. Spirit dishonoured. First directly.

{1 Directly,
{2 Occasionally.

1 Directly, 1 When we have low esteems of the counsels and comforts of the Spirit, when we accept them not gladly, keep them not diligently, being such precious fruits, of so inestimable mercy; if a friend send to his friend, his counsels of love, and the tokens of amity, and they be rejected, he counts himself dishonoured, much more in this case doe we dishonour him who is so glorious and so gracious. 1 By low esteem of

2 When we preferre other things before him, as the wisedome of the flesh before his counsels, and sinfull contentments, beggerly treasures, vanishing trifles before his comforts; what greater dishonour then that the things of the world should sit in the throne, and the things of God in the foot-stoole, that the slave, yea the enemy should have more respect than the supreame Lord? 2 Preferring other things before it.

3 When we charge our failings upon the Spirit, as if a subject should father his bastard upon the Prince; false 3 Charging our failings on him.

opinions

Chap. 16 opinions, boasting that wee are taught of God; rash and precipitant fiercenesse, calling it the zeal of the spirit; licencious walking, styling it Christian liberty; lumpish unchearfulnesse, titleing it godly sorrow; and presumptuous peace, naming it the comfort of the spirit: what is this, but to father errour, madnesse, wickednesse, and dull or sullen sadness upon the spirit, which is a spirit of truth, a spirit of holinesse, and a spirit of comfort?

4 When men put spirituall things to base imployments, as when we use our knowledge, or any gifts of ability spiritually to pride, covetousnes, fraud, or any worldly end;[u] this is as if the sacred vessels in the temple should be put to common imployments, or as if we should use the royall robes of a King to act a play. This was *Simon Magus* his sin, *Acts* 8. who would gladly have purchased those rare gifts of the spirit, that he might seeme some body, and enrich himself, and thus many even of the godly doe much offend, putting forth their parts too much to their own advantage; now what is this but to serve thy selfe, of thy God, and to make

[u] Putting spirituall things to base employments. *Lucernam sur accendit ex ara Jovis, &c. repente vocem sancta misit reli gio; scelerate spiritu, culpam lues in phæ. Isb. l. 4. 68. Themistoclesgræcum apud persas interpretem interfici iussit, ingenium ratus græcam linguam in usum Barbarorum convertere.* Plu. in Them.

make ſpiritual gifts the price of worldly vanities? and what diſhonour is this? Chap. 16.

5 When we are aſhamed of the ſpirit before men, as when we diſſemble and hide our graces, leſt we ſhould be ſcorned, when we count it a diſhonour to us to be judged and called ſpirituall, or perſons walking in the ſpirit: were it not a diſhonour to a Prince that a ſubject and ſervant ſhould be aſhamed of his maſter, his livery and ſervice? this is greatly threatned; *Whoſoever ſhall be aſhamed of me and of my words, in this adulterous and ſinfull generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father with the holy Angells.* Mark 8.38. 5 When aſhamed of him.

2 As the Spirit may be thus diſhonoured directly, ſo alſo he may be diſhonoured by us when we doe ſuch things as occaſion it: As when by our faulty and unholy converſation we occaſion men to thinke and ſpeak evillie of God; thus did they whom God taxeth, *Ezech.* 36.20, 23. *Rom.* 2.23:24. theſe things ſeldome go unpuniſhed; if blaſphemie bee ſo haynous, then it 2 The Spirit diſhonoured indirectly, when we occaſion others to diſhonour him.

must

Chap. 17. must needs be a great sin to cause it. Now when we walk so as that we do either directly or occasionally worke dishonour to the Spirit, we grieve the Spirit, and so procure the effects of offence and grievance; Gods withdrawing himself from us, and leaving us to the unhappie state of a withering and languishing spirit.

CHAP. XVII.

The second meanes of grieving the Spirit, is disobedience and resistance of the Spirit.

THe Spirit may be resisted in
1 Others.
2 Our selves.

Spirit resisted, first in others. The Spirit may be resisted in others, even by the godly.

a By envying their gifts and graces. 1 By envious workings against their spirituall gifts; when out of a displicencie of minde against the lustre and life of grace and knowledge, which shines forth in others, we set our selves with detractions, discountenance, defamations, that by such or the like sinfull courses, we may cloud and darken them; we may and ought

to

to emulate others, but not to envy any [x]: The roote of envy is pride, the fruit is opposition; and this is a grievous sin, and a sin against the Spirit, tending to the nipping and weakning of grace in others; in which way wee worke against the Spirit; for what hee builds we destroy, and what he plants we pluck up, and what he cherisheth, we withstand: But such envious spirits shall be brought low, *for God gives grace to the humble: but he resisteth the proud*, Jam. 4. 6.

Chap. 17. x ὐκ ἐ ἂν αὐτὸν καθούδειν τὴν ἐν μαραθῶνι τῶ Μελτιάδου νίκου. Themist. apud Plut. de cap. ex hostib. util.

2 By stubborne rejection of the counsels of the godly, especially the ministers: thus the Jews are said to resist the Holy ghost, *Acts* 7. 51. because they rejected the doctrine and counsel of the holy Ghost in his servants; when the prophets spake to thē, it is said the Spirit spake, and their disobedience is counted disobedience against the Spirit, *Neh.* 9. 30. and though this be a sin of high nature, yet so have the people of Israel beene transported through the heat of lust, that they have not onely rejected the counsel, but have quarrelled also with him that gave it; so *Asah* did; the Prophet had

2 Rejecting their counsels.

reproved

Chap. 17 reproved him for his fault in seeking to the King of Syria, and for this, *Asah was wroth with the Seer, and put him in a prison house, for hee was in a rage with him, because of this thing*, 2 Chron 16. 10. When the Spirit comes in his servants, to convince, correct, perswade; and we grieve those by our slighting, refusing, and rejecting them, wee grieve the Spirit, *Luke* 10. 16.

2 The Spirit resisted in our selves,

Secondly, we resist the Spirit in our selves.

1 *By not doing good required.*
2 *By sinning against light.*
3 *By impenitencie.*

Prov 8. 35. 1 By hanging back when it draweth strongly.

1 When we hang off from that good to which we are strongly moved; so the Israelites were much pressed to repent and to turne from their evil waies to God, yet were rebellious, insuasible, as God complains of them: *Hear oh my people, and I will testifie unto thee, oh Israel, if thou wilt hearken to me, &c. But my people would not hearken to my voice, and Israel would none of me*; but what followed? *So I gave them up to their own hearts lusts, and they walked in their own counsels*. Ps. 81. 8, 11, 12.

God

God dealt with them as the Physitian doth with an unruly patient, whom if he wil not be ordered he gives up, here is a main cause why God hath retired himself, [y] you have quenched and resisted his Spirit which by inward pulsations and perswasions would have drawne you to a more holy walking, but you would not: but have withheld *the truth in unrighteousnsse*, Rom. 1. 28 For this sin God gave up the Gentiles to a reprobate minde, [z] to a mind without judgement, which could not discerne things aright, but they called darknesse light, and light darknesse, their foolish hearts being full of darknesse, yea he gave them up to most vile affections. And consider what a grievous sin it is to draw backe from that holinesse which God doth secretly draw thee to.

Chap 17

[y] *Certissime noverimus nullum fidelium a Deo non discedentem relinqui* Prosp. l. 2. de vocat. gent c. 12. *Fulgent de re hac fusius.* l. 1. ad Mon. *Deus nisi deserentem se non deserit — non nos deserit sous si nos fontem non deseramus.* Aug. in Joan 12.

[z] εἰς νοῦν ἀδόκιμον.

1 It is contempt of his Soveraignty and Authority, who is thy God and guide, and to whom thou hast given up thy self, and who hath power to judge and condemne thee.

It is contempt, 1 Of his Soveraignty.

2 It is a contempt of his goodnesse, for to what doth he cal thee but to that which is thy good, thy peace, thy crowne,

2 Of his goodnesse.

Chap 17 crown, thy life? If thou hadst followed the Lord wholly, how would he have filled thee with his goodnesse? he would have had thee nearer him, that he might have blessed thee with greater riches of grace and peace; and seest thou not how he leaveth others to walk in a wofull way of darknesse and licentiousnes? yet of his grace he came to call, and to draw on thy soul to more communion with himselfe: oh why didst thou so ungratefully despise such riches of mercy? how often hath he sought thee? how long hath he waited on thee? and hast thou contemned this abundant kindnesse?

3 It is wilfull disobedience.

3 It is a wilfull disobedience; because thou wast not onely enlightned, but with frequent, long, & strong perswasions moved: and the more thy rebellion is voluntary, the more it is sinfull, and causeth God to depart; he that sinneth against him, *sinneth against his own soul*, Prov. 8 36.

4 It is enmity.

4 It is enmity against holinesse, else it could not be resisted, resistance is betweene contraries, and if thou walke contrary to God, what wonder if hee walke contrary to thee? *Levit.* 26.

2 When

2 When a man sins against light and strong arguments of disswasion [a]: there are two degrees of sin.

1 desire, } by both the Spirit is re-
2 act, } sisted.

Quest. Whether it be worse to will evil, than to do it.

Answ. We must distinguish of the will.

There is a will { Incompleate, Compleate.

An incompleat will is that which is not fully and maturely set upon its object, and it hath these two things in it, or one of them: 1 it is not deliberate, but sudden, rash, precipitant; when a thing is not done out of judgement and reason, it is not fully voluntary; thus that which is done out of passion, as fear, anger, &c. is not a compleat act of the will, because not deliberate. 2 It is not determinate, so not so much a wil as a velliety, which is not a full tendency of the heart to a thing, but a weak, mixed, checked, fluctuating inclinednesse to it, the will not going fully one way, but as it hath something to perswade, and something to disswade, so it is divided, partlie willing,

Chap. 17.
2 By lusting against light.
a *Parcit Deus eis qui mala faciunt potius ignoratione boni, quam appetitione mali* Plut. de his qui sero, &c.

Chap. 17 willing, and partly nilling.

These things premised, I say:

1 That the greater sinfulnesse in any act is from the will; for 1 some acts which are materially evil, are not formally evil without the will; as if a man working with an axe kil a man, though killing be materially evil, yet if the wil had no influence into the fact, it is not murther, *Deut.* 19.5,6. so happily *Lots* drunkennesse: 2 All acts which are formally evil, are made more sinfull, by how much the more the will is in them.[b]

2 That a determinate will to sinne, though without the act is more sinfull, than an act of sin without a determinate will; because he that is fully willing, sins as much as in him lyeth,[c] and though the act be wanting, yet it is not from any reason against it, but from some other cause, as it may be it is out of his power, or appeares very hurtfull, bringing shame, paine, dammage, danger, or the like; as he sinnes worse that is purposed to deny Christ, though yet he have not done it, than *Peter* who did deny him in act, but not with a full will; where sin hath the full

b *Dionysius cum audiret duos de se male dicentes ebriosum & sobrium; hanc ut ineptum, illum vero ut malevolum demisit.* Plut.

c *Qui hominem non occidit sed vulneravit ut occidat, pro homicida est.* Element. Jur. Par. 4. 9.

full consent it is an absolute soveraign, but where it hath the act, but not the consent, it is but a tyrant, which prevailes not so much by its owne power, as by the weakneſſe of its adversarie, and the concurrence of externall help. Chap. 17

3 That a sinfull act with the will is most sinfull, because there is an actual concurrance of the whole man to it, yea and this argueth a great sinfulneſſe in the subject, for lustings to sin are leſſe evitable than acts, therefore not only to conceive sin, but to bring it forth argueth a greater power of sin: there is more against acts of sin than against inclinations and desires; many respects keep men from doing evil, that cannot prevent motions to evil, so that sinne ruleth much in such an one, as willingly commits it. 3 A sin willful most sinfull.

Now when the soule hankers after sin, in frequent, potent, and allowed lustings unto it, the spirit is resisted, and so grieved: the Spirit is resisted in three respects. For the Spirit is resisted in respect, 1 Of the rule.

1. In respect of the *rule*, the word, which is the law of the spirituall kingdome, which is a pure and perfect law,

not

Chap. 17. not only ordering and judging the externall acts and issues of the heart, but the motions and lustings also, requiring not onely abstinence from sinne, but death unto it, *Ephes.* 4. 22. *Gal.* 5. 24.

[b] Grace.

[d] *In eadem specie peccati gravius peccat fidelis quã infidelis.* Aqui. in Rom. 8. lect. 2.

2 In respect of *grace*, [d] which is a principle disposing against sin, this is checked, and the light and lustings of it, are overswayed through the rebellious disobedience of the heart.

[3] Inward workings.

3. In respect of these *inward operations* and workings of the *Spirit*, by which he excites and quickens the new man to newnesse of life; [e] his counsels are repelled, his comforts rejected, his rebukes contemned, his offers disvalued, all coards are broken, and the soul like a prevailing stream, bears down all.

[e] *Uniuscujusque Casus tanto maioris est criminis, quanto prius quam caderet, maioris erat virtutis.* Bern. de inter. Dom. c. 30

2 Secondly, men resist the spirit by doing evil: this is a further degree, when men not onely lust unto sin, but fall into it; here sin is perfected: these things grieve the Spirit, *Ephes.* 4. 30. especially,

Spirit resisted by doing evil against light, Especially when,

1 When the *acts* are for kind *grievous*, such as are the manifest deeds of the flesh, *Gal.* 5. 19. and those pollutions

[1] The acts are for kind grievous.

ons

ons of the world, 2 *Pet.* 2. 20. theſe are worſe; 1 becauſe the godly have more ſtrength againſt ſuch, than againſt ſins more ſpirituall: 2 They are more contrary to grace, for they are contrary to nature. Cahp. 17.

2 When to the *ſhame of Religion*, open ſins are provoking ſins, becauſe they feed and quicken that malice that lieth in the ſons of Belial to reproaches againſt godlineſſe, and lay ſtumbling blocks in others wayes, ſo croſſing the Spirit in the great worke of turning men from ſin, becauſe men are hardened, and ſet further off when they ſee ſuch wickednes in them that are godly: This was their ſin that cauſed Gods worſhip to be deſpiſed. *Mal.* 1. 9. *This hath been by your means, and will he regard your perſons, ſaith the Lord of hoaſts?* 2 To the ſhame of religion.

3. When the ſins are ſuch as he hath *often fallen into*, and often confeſſed and bewailed; iterated ſins are double ſins, as it is in figures, the addition of any one makes the number ten times more, this ſtrikes deep, that having been often in fault, and often freed, yet a man ſhuld ſin again, this was that 3 Relapſes.

which

Chap. 17. which made *Solomons* sinne of a deeper dye, that he had found mercy: *The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twise.* 1 Kings 11.9. So *Ezra* confesseth the grievousnes of sin, being committed after pardon: *After all that is come upon us, for our evill deeds, and for our great trespasses; seeing that our God hath punished us lesse then our iniquities: and hast given us such deliverance as this, should we again break thy Commandements, and joyne in affinitie with the people of these abominations, wouldst thou not bee angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?* Ez. 9.13,14. Concerning the sinne which the people of God committed before the Captivity, God gives them especiall charge, *Thou shalt not commit this lewdnesse of all thine abominations.* Ezech. 16 43. when then a man after mercie begged, and graciously renewed, hee shall againe transgresse this is high rebellion. So *Mal.* 2.13. &c.

4 When such as a man hath suffered much for.

4 When a man hath *suffered much*

for

for his ſins, many rebukes from heaven, checks from conſcience, frownes from men, ſtripes from God, yet willingly returnes to do this evil; this was their great impietie in the wilderneſſe, that though often reproved, yet they ſinned in the like kinde again and again, *They have tempted me theſe ten times*. Num. 14. 22. This was in *Nehemiahs* eye the great agravation of their ſin, that after they had ſuffered ſo great miſeries, *They did evil againe before God*, Neh. 9. 28. Chap. 5.

5 When the acts are *frequent*, though in their kinde leſſe abominable then many; many ſmaller ſins may amount to as much as a great tranſgreſſion, yea often leſſer evils provoke moſt [f], as we ſay to our friend, would you ſtick with me in ſo ſmall a thing? ſo God takes it ill, when in things which are more in our power, wee tranſgreſſe, for it proceeds from much neglect of him; and it is more that he ſhould be neglected by his children, then that his enemies rebell. 5 When the acts are frequent.

[f] Quo levius mandatum, eo gravius peccatum.

6 When the *occaſion is leſſe*, the ſin is the *greater*: *Adams* turning from God for the forbidden fruit, ſo ſmall 6 When occaſion ſmall.

Chap. 17. a matter, was very grievous; the lesse a man is tempted, the more voluntarie is his sin, and so more sinfull.

7 When it is a *leading sin*, as 1 when by a governour, or minister, whose example doth much, especially if such a one sin in drawing others to sin, this God will punish, as in *Aaron* who was not only an *occasion*, but a *cause* of the peoples Idolatry, by the *Idols* which he made, *Exod.* 32. 4. So *Mal.* 2. 7, 8, 9. 2 When it is the *first transgression*, and breach of a law: so *Nadab* and *Abihu* for offering strange fire, were judged of God, *Levit.* 10. So *Uzzah* for touching the Arke, 1 *Chron.* 13. 10. As in civill states the *first breach* of a law is often punished with exemplary punishment: it is a dangerous thing in a common wealth to be the *first man* in a rebellion, and to break the yce to others.

7 When it is a leading sin.

Thus you see how the *Spirit* may be *resisted* and *grieved* many waies, and for such causes, as the *outward* man is often left unto great calamities, so the *inward* man is afflicted with great miseries, through Gods departing from it: when the soule joynes it selfe to o-

ther

ther lovers, then comes a kinde of divorce, and God saith of a man as he did of *Ephraim*, *Ephraim is joyned to Idols, let him alone*, Hos. 4. 17. Let him go on in his way, let his soule wither, let his lusts prevaile upon him, let nothing do him good. Chap. 17

3 Men resist the Spirit, when they *beare up* themselves with fearlesnesse, boldnesse, shamelesnesse, and impenitency in their way, especially when they are strongly called and urged to repentance: as the authoritie of a Prince is two *wayes resisted*. Thirdly, the Spirit is resisted by voluntary impenitency.

1 When men *willingly transgresse*. 2 When they *beare up themselves* impudently & stubbornly in their transgression. So God is not onely opposed and affronted by *disobedience*, but also by *impenitence*: and indeed there is more provocation in a fault when not *bewailed*, then in a fault when it is *committed*; to a good disposition, he that is *penitent* is in a sort *innocent*, humble *confession* is a kinde of *satisfaction*, but stoutnesse and stiffenec kednesse encreaseth rage: For impenitence is,

1 A *continuation of the offence*, he is still in the offence, his heart, is with it, For it is a continuation of the offence.

Chap. 17. and in *interpretation* of Justice, he doth sin *continually*, that repents not; *repentance* breaks off the soule from it, but *impenitence* is a continuing it; *disobedience* in committing sin, is like the *falling* into myre, and *impenitence* is like the *lying* in it.

2 A justification of the offence. 2 Impenitence is a *justification* of the offence; for he that repents not, acknowledgeth no offence: when a man apprehends that he hath done evill, this breeds shame, sorrow, which ever ariſes as high as the sight of the sinfulneſſe of sin; so he that is not ashamed, seeth not the evill that he hath done: see it in the Jews, *No man repented him of his wickedneſſe, saying, What have I done?* Jer. 8. 6. they being a stiffe-necked people, were farre from judging and condemning themselves, yea they excused themselves and pleaded their cause as if they had done nothing worthy of such evils as the Prophet threatned; yea, they argue the matter with God hand to hand. *O ye Prieſts that deſpiſe my Name, and yee say, Wherein have wee deſpiſed thy Name?* Mal. 1. 6. *Ye offer polluted bread upon mine altar, and yee say, Wherein have*

have we polluted thee? v. 7. *Yee have wearied the Lord with your words, yet ye say, Wherein have wee wearied him?* Chap. 2. 17. *Return unto mee, saith the Lord of Hoastes, and I will returne unto you; but ye said, Wherein shall we returne?* Chap. 3. 7. *Ye have robbed mee?* v. 8. *Your words have been stout against me, saith the Lord, yet ye say, What have we spoken against thee?* v. 13. Chap 1?

Thus an impenitent person justifieth himselfe, and this provokes highly, especially where the fault it,

1 *Great.*
2 *Cleare.*
} as it is here.

3 Impenitence is *disloyaltie*, yea, greater than an act of offence, for a man may offend out of fear, hope, rashnesse, ignorance, &c. but he that is wilfully impenitent hath a disloyall spirit towards his God. 3 Greater disloyalty than the act

1 Here is *little love*, for love would melt and draw the heart back to God. Impenitents are disloyall, having, 1 Little love

2 *Little feare*, for this would make a man *serious* in consideration, *humble* in confession, and *fervent* in supplication that his sin may be pardoned, and favour restored. 2 Little fear

Chap. 18.

CHAP. XVIII.

Perswasive considerations to move men to study the preservation of communion with God.

NOw having treated of the *causes* of the sad losse of Gods *quickning presence*, I come to consider of the *cure*, and because some are *actually* in this miserable state, and all are *potentially* in it, that is, though they are not in this manner deserted, yet they may be: I will accordingly prescribe rules,

1 *Preservative for all.*
2 *Restaurative, for such as are in this state.*

In the former I will propound something,

1 For *perswasion.*
2 For *direction.*

Labour to maintaine communion with God; for,
1 You may lose much.

That which I perswade is, that men would labour to maintaine a constant communion with God, consider

1 *You may lose much of God*, as I have declared: the best may be in this case

case, therefore be not secure; [g] though thou saylest now with a full gale, thou maist be becalmed, thy mountain is not so strong but it may be shaken, [h] dangers should make men wise, especially so great as this; though the promise assures thee of *life*, yet thou art not out of danger of *sicknesse*, thou carriest a back-sliding heart in thy bosome, and there are seducing spirits (many Legions) which seek to cloud the day of thy spirituall prosperity: therefore watch, that *you enter not into temptation*, Mat. 26. 41. *But worke out your salvation with fear and trembling*, Phil. 2. 12.

Chap. 18.

g Δαβὶδ ἰλιγγιᾶ, καὶ τίς σώζεται, Greg. Nan.

h *Animi motus & mores suum habent orbem, raroque consistunt* Cun. de republ. Heb. lib. 1.

2 *You may lose that quickly which will hardly be recovered*; a Ship is easily borne downe the streame, but it is hardly fetched up againe; the Philosophers tell us that the way from the *habit* to the *privation*, is easier than the way from the *privation* to the *habit*; as a man can easier make a seeing eye blinde, then a blinde eye to see; a man may soone put an instrument out of tune, but not so soon put it in again; a man may lose more strength in a dayes sicknesse, [i] then he can

2 More then will easily be recovered.

i *Corpora tarde augescunt, et cito extinguuntur, citius templum a Romanis destructum, quam a Judæis istum.* Savan

Chap 18 recover in many dayes of health: Therefore when thou art mounted aloft by plentifull supplies of grace, as upon Eagles wings, take heed of falling, for it is easier not to fall, then to rise; if thou provoke thy God to retire, it may cost thee many prayers and teares, to get him to return, when thy lusts begin to stir, and to be armed with a new strength; these monsters will cost you labour and sweat to muzzle them, and subdue them: it is easier to keep out an enemie, then to expell him; a man may better keep an estate then get it: how did the Church seek Christ before she found him again? *Cant.* 5.

3 *The losse will bee grievous*, it is most miserable to have been happie: [k] when you have found the sweetnes of Gods presence, it will bee a bitter thing to lose it.

k It will be grievous k *Miserum est fuisse beatum.* τὸ κακὸν μετὰ τὴν τῦ ἀγαθῦ πεῖραν κάκιον. Theophil. ep. 17. ὅς τις γὰρ ἐκ εἴωθε γεύεσθαι κακῶν, φέρει μεν, ἀλγεῖδ' αὐχὲν' ἐντιθεὶς ζυγῶ, Eurip. in Hec. *acriores sunt morsus libertatis intermissæ.* Cic. in Offic.

4 It is possible to be keept, it is a comfort that care will keep it.

4 It is possible to keep it.

Object.

Chap. 17.

Object. But few do maintain a conſtant communion with God, but do at one time or other fall behinde hand.

Anſw. 1. This doth not argue it *impoſſible*, but *difficult*.

2 The more *difficult*, the greater *care* is required, and a wiſe man ſtirres the more when a caſe is difficult.

Animus fortis ergo cit in ipſa rerum difficultate. Bern. ep. 136.

Object. But God doth ſometimes of his own pleaſure ſhorten and diminiſh the influences of his Spirit, even becauſe he will, and that for ends beſt known to himſelf.

Anſ. 1 If it be not for your *default*, it is not loſt *by you*, though in ſuch a caſe it be loſt *to you*, becauſe you have it not, yet you have not loſt it, and ſo it is without ſin to you; as it is in bodily health, if it depart, but not by our *default*, by want of due care of it, we ſin not, it is our preſent *affliction*, not our *fault*.

2. When God hath ſo left, he hath not left in that *maner* as he doth *others*, as we may ſee in examples. 1 He denyeth not a *generall aſſiſtance*, but a *ſpeciall*; that is, he withdraws not all thoſe workings of his power, by want of which an *univerſall* weakneſſe and

Chap 18. deadnesse overspreads his servants, but in some *particular* case only, as in *Peter*; Christ did not leave him to a *generall declension*, but to a *particular slip*. 2 He did *sooner return* to *Peter*, and caused *Peter* to returne to himself. 3. He communicates more to them *afterward*: so *Peter* gained by his *losse*.

3 Wee are not so much to minde what God doth in the way of his *free pleasure* and absolute soveraignty, as what he doth in *ordinary*; nor so much what *he will do*, as what he *will that wee shall doe*: nor so much what the *issue* of our worke shall be, as what our *rule* is. This out of doubt wee shall finde by an holy walking, even more of God, if not at this time in this thing, in this kinde or in this measure, yet in another, for *our labour shall not be in vain in the Lord*. 1 Cor. 15. 58. It is possible and frequent to finde little strength in some case, and much in another: it may be thy lusts may bee working, but thy heart melting, fearing, mourning, warring, praying, and abounding in much spirituall life: it may be in afflictions thou maist have more sorrow and unquietnesse of heart,

heart, being not so abundantly filled with spirituall comfort; but this may be recompensed in much meekness, humbleness, hungring after God, dependance upon him, &c. God will not be wanting to thee that failest not thy selfe, if thy love be constant to him, much more is his to thee: wee say love descends stronglier then it ascends, the father loves the childe better than the childe loves the father; Gods love begets ours: therefore it is not only a *preventing* love, before ours, but an *excelling* love, above ours. Chap. 18

5 Consider the *excellency of enjoyment of God.* 5 It is an excellent thing: in respect of 1 the means, 1 Christ.

1. In the *meanes* of it, 1 the *Son of God* dyed to obtaine it, his bloud was poured out, that there might be a way for man to have Communion with God: we are made near and have accesse to God, and favours from God, at no lesse price then the bloud of the onely begotten Son of God.

2 The *Spirit* himselfe is imployed to poure in the treasures of divin grace 2 The Spirit.

3 All the *Prophets*, *Apostles*, *Preachers*, yea, the *Word* and *Sacraments* are 3 All ordinances.

the

Chap. 18 the instruments of conveyance of this high favour.

It must needs be of great worth and excellency, for the effecting of which, such high persons, and excellent means are employed.

2. In respect of the effects.

2 In the *effects*. 1 It brings *great peace and solace*, because it sets the soul in an *harmonious state*[m].

1 Comfort and happie concord. [m] *Omne bonum concordiæ æquatum est.* Spond. in hom. Ilia.

1 A man carried on in a heavenly course, by a divine hand, hath *concord* betwixt *conscience and himself*.

2 Betwixt conscience and himself.

Conscience, as it is a *tutor* for instruction, so is a *task master* for an exaction; as it *shewes* what we owe, so it *demands* it: now when a man hath his rent ready for his Lords Baily, hee is not molested. Conscience will murmure and grumble if a man come short, [n] but holy walking keeps peace.

[n] *Meus conscia virtute excidit occultum quatiente animo tortore flagellum.* Juv. n. de imp. Sat. 13

2 *Concord* betwixt the *affection* and *condition*; that is, when a man enjoyeth God, he hath what he would have: now if a man have what he loves, he is satisfied: as if you give a poore man riches, his heart is eased. Whom doth the godly man love and desire in the world more then God? *Psal.* 73. 25. he is his light, life, strength, joy, *all*

3 Betwixt the affection and condition.

in

in all to him, Col. 3. 11. Chap. 18.

3 *Concord* betwixt *inclination* and *action*; when a man hath a principle that disposeth him to holinesse, and yet is hindered or perverted, this is a sicknesse and paine to the soule; as if you stop water in its course, it is full of unquietnesse: therefore when by divine assistance the soule is loosed of her bonds, and freed from impediments of running her desired course, it is peace. 3 Betwixt inclination and actions.

4 Betwixt *hope* and *reason*: if a mans wayes be not exact, reason will give check to hope, and feare and anxiety will break in, and it cannot be peace; but where reason concludes for hope, apprehending not onely the excellencie of the end, and the possibility, but the probabilitie and the certaintie; if hope expect, and the understanding dispute against it, going about to overthrow its title, it cannot but breed trouble: supplies from heaven will prevent this: for these supplies keep the soul in her way, & the way leads to the promise, and the promise strengthens hope, and in this way reason will joyne with it, the understanding will see. 4 Betwixt hope and reason.

Chap 18. see all clear, and so the heart will be quiet.

5 Betwixt the ordinances and the heart.

5 Betwixt the *ordinances* and our *hearts*; this *concord* lyeth not onely in this, that a man shall more prize them, but also that he shall receive more by them. For,

1 The heart doth more *sympathize* with them, it is more *receptive*, Gods presence in the soule doth *capacitate* it, it makes it more meet for the Gospel; and as wood that is dry will take fire more then wood that is wet, because it is neerest the nature of fire, so the heart draweth more life, and partakes of the power of ordinances, by how much the more it hath a preparednesse through grace.

2 Where God is *present* in the soule, he is present in the *ordinances*; as all the *servants* are ready to serve him whom the *master* honours: God hath a more full command of all then any Soveraigne, and if he will that the means of grace shall bring in much of heaven, it will be done: and where a man is thus feasted with the fat things of Gods house, it is a great solace to him, partly *because* the things themselves

selves are excellent, and partly *because* they are testimonies of Gods speciall favour and grace. Chap. 18.

6 *Concord* betwixt *duty* and *ability:* it is a great discomfort, when a man seeth his way and cannot walk in it, or when there is that disproportion of strength to his worke, that he doth it not without much contention, difficultie, wearinesse; but when a man is able then he is merrie at his worke, his labour is no pain; having the help of a God of power, *He runs and is not wearie, and walks and faints not.* Esay 40. 31. That is done with alacrity which is done with facility.

7 With the Saints.

7 *Concord* with the *Saints*: holinesse is their proper qualitie, and therefore the more holinesse the greater agreement, there will be a sweet *consenting*, and *concentring* with them; your motion and theirs, your hearts and theirs, your end and theirs will harmonize so sweetly, that you shall have their counsel, countenance, company, comfort; and it is a great solace to have communion with them, who are so near to God, and so full of God.

2 *It brings glory.* 1 A *glorying*

Chap. 18 that is, it worketh joy and triumph in God, when the soul is carried in a holy course, the presence of God is so dear, and the contentment and sweetnesse of his way so precious, that he not onely blesseth his God, but hee also blesseth himself in his God, he seeth that God is with him, and this is a signe of his favour: *For wherein shall it be knowne here, that I and thy people have found grace in thy sight? is it not in that thou goest with us?* Exod. 33. 16. And so a noblenesse of spirit, is begotten in him, through which hee is set above the world, so that through his God whom he finds better than a thousand worlds, he tramples upon the world °. *Rom.* 8. 31. And is neither enticed with hopes, nor deterred with feares, but like a conquering Champion breakes through the armies, and hoasts of the world; what needhe fear the assaults of creaturs, that hath with him the power of the Creator? and how is he armed against all trouble, *that hath the Spirit of glory and of God resting upon him?* 1 Pet. 4. 14.

° *Marcus Valerius* said, He that counts all the gold and silver in the world worth one dayes communion with Jesus Christ, is worth ie to be accursed

It is an honour to a man to be full of grace, and full of life; it reason which is

a It is an honour to have God swelling in us.

is but humane, do exalt a man so much above the beast, then how much more doth grace, which is divine, exalt the Saints above men? yea, if these ornaments of the reasonable creature, which are gotten by humane endeavour, and are common to all, bee such a crowne of glory, what honour is it to have the Spirit of God, making the godly the tabernacle of his rest, and filling them with the glory of his presence, and the blessed operations of his grace? To be trees even green and flourishing, filled with fruits of grace, to receive daily from heaven that which excels the Crownes of Kings, to haue Christ under thy roofe, supping with thee? *Apoc.* 3. 20. To sit downe dailie, not only with *Abraham*, *Isaac*, and *Jacob*, but with Christ himself, to be led into his wine-celler, to have the mighty God walking with thee, what glorie is all this to thee, which is the highest honour of the Angels? Chap 18.

3 It is *an honour to have God co-working with thee*, his hand with thine: a man would thinke it an honour to be with *Princes* in employment: while thou 3 Honour to have God working with us.

Chap. 18 thou enjoyest inward quicknings and assistance, as heaven joynes it selfe with thee, so thy work appears to be a noble employment, and a service acceptable: as the sacrifice of *Abel*, *Gen.* 4. had this testimony of Gods acceptance, fire came from heaven upon it; as also afterwards in the Law, *Levit* 9. 24. So when God enkindles the soule with his Spirit, for spirituall Sacrifices, it is a signe that they are accepted of him. The Apostle by this proves his Ministerie to be of God, and according to God, because God did worke in him, and gave him sufficiency to those great things, 2 *Cor.* 3.

6 It is necessary to have the assisting presence of God;

6 Consider there is *a necessity of divine assistance*; we are not like a ship rigged and fitted, and sent out to sea, and so left to shift for it selfe, but God is our continuall Pilot, and that power which wrought at first unto the working of Conversion, *Ephes.* 1, worketh still, *Col.* 1. 18. unto fructification, augmentation, and perseverance; what need we have of the help of this power may appeare, if we consider.

1 That

Chap. 18.

1 *That the most excellent Saints have failed*, when they have been left to themselves. 1 The best have failed without it.

2 That *our task is great.* 2 Our task great.

3 That *our strength is small.* 3 Our strength little.

1 Through the *debility of grace received*; It is but little which we have attained, and grace being so imperfect, there remaines in us a proportionable 1 Grace low.

$$\left\{\begin{matrix} impotency, \\ enmity. \end{matrix}\right\} \text{to good.}$$

2 Through the *measure and mixture of a contrary principle*, the flesh so rooted, so potent, so overspread, so active, so chayning and *pressing down*, Heb. 12. 1. that the Apostle not onely saith, *we cannot do what we would*, Gal. 5. 17 but also that *himselfe* cannot, his sin like a tyrant *leading him captive* whither hee would not. *Rom.* 7. 2 There is a contrary principle.

3 Through *exigences in our way*, great feares, straights, extremities, which without the help of the Spirit, we could not passe through. 3 Exigencies many.

4 Through *Satans mighty and subtile tentations*; all these inherent corruptions, difficult occurrents, Satans workings meeting with small measures of grace, 4 Satan mighty.

Chap. 18 grace, must needs prevaile unto grievous consequences without the support of the hand of the Almighty.

And though we stand *alwaies* in need of a divine presence; yet at *sometimes specially*.

But at sometimes especially divine assistance is most necessary.

1 When *we are put upon some speciall service*, as *Abraham*, who was to leave all and go he knew not whither. *Gen.* 12. how would reason and affection have barred and blocked up his passage, if he had not been mighty through God; so in that other business of sacrificing his son. *Gen.* 22. *Ezra* when he was to take a long journey by a way that he knew not, *asked of God a right way* and safe protection from the hazzards that he might meet, *Ezra.* 8. 21, 22. and when our path is not a beaten way, or when it is a difficult way, and we are put upon new and speciall service, then is a time to crave the aid of God.

1 In some great service.

2 When there is *some eminent weaknes*, and decay grown upon the spirit by a customary carelesnesse, and long negligence in the way of holinesse; in such a case a man is like one in whom nature is so oppressed and over-mastered by the

2 When there is some eminent decay.

the strength of a disease, that without the help of the Physitian he cannot recover: this *David* found in his declined estate, which made him pray that God would set him right, restore and establish him, *Create in me a clean heart oh God, and renew a right spirit within me*, Psal. 51. 10.

Chap. 18. Vide Thom. sum. 1. 2. q. 109 a 7. Greg. de Valent. t. 2. disp. 8 q. 1.

3 When some lust hath recovered.

q *Peccato in consuetudinem verso, nisi ineffabili divinæ gratiæ miraculo non resistitur.* Bern apud Guil Paris. de ten. & resist.

3 VVhen *some lust hath* [p] *recovered strength*: when the Jebusites have made inroads upon Israel, and *Babel* hath prevailed upon *Sion*; then wee need the help of the Spirit to charme down these spirits, to hush these winds, to deliver the poore captive out of chains; if lusts prevail to lead captive they will easily hold fast in captivity, and except redemption come from heaven, how should a feeble soul quit it selfe out of the jawes of Lions; yea, out of the hands of the powers of darknesse?

4 In fierce assaults.

q *Vis. Paris. de tentat. & resist.*

4 *In fierce assaults*, and strong tentations[q]; when Satan layeth siege to the soul, shooting his fiery darts, and using stratagems of policy, joyning his endeavours with our corruptions, as winde with tyde; then we have cause to pray as *David*, *Hold up my goings in*

thy

Chap. 18. *thy paths, that my footsteps slip not*, Psal. 17. 5. The Apostle also found hee had need of help from heaven when he was assaulted; and therefore hee prayed *thrice*, that the thing that he feared might depart from him, 2 *Cor.* 12. Christ hath taught us to pray dailie, *Lead us not into tentation*[r], for it is dangerous; and then tentations are most dangerous, when 1 *most sutable*, when Satan joynes with our disposition or constitution. 2 *continuall*. 3 when *opportunity* and power is greatest.

5 *In great afflictions*, wants, paines, dangers, persecutions, it is hard to endure fights of afflictions, to suffer great and sore evils, especially when they are multiplied and continued whether our sufferings be corrections from God, or persecutions from men, wee need then a greater strength then our owne, for we see in both how the greatest champions have been foiled, when God hath for a time retreated, and left them to try it out in their own strength: *Job*, the mirrour of *patience* was overtaken with much *impatience*; and *Peter* that man of *courage*[s], was overmastered with *cowardize*; the one so farre, as to quarrell

[r] In Matth. 26 41. *Debuit juxta vos dicere non quidem surgite & orate, sed surgite & resistite, in quis* Hiero. contr. Pelag lib. 2. *Jubet orare ne in tentationem ducantur, i. e. ne ab ea vicantur.* Aug lib. de corr. & grat. c. 6. 5 In great afflictions.

[s] *Quoq; neges unquam posse jacere cadunt.*

quarrell with his God, the other so far as to deny his master; and these things are written for us [t]. Chap. 18.

[t] *Ut ruina majorum fit cautela minorum.*

Greg. Mator. *David amicus Dei, & Solomon amabilis ejus auctus sunt. Ut & ruinæ nobis ad cautionem exempla præbeant.* Hieron. t. 1. ep. 9. *Ad hoc peccata illorum hominum scripta sunt, ut apostolica illa sententia ubique tremenda sit, qui videtur stare, videat ne cadat.* Aug. de doct. Christ. l. 3. c 23.

6 When *the meanes of grace are cut off* from us; these are the food of the soule; and when these faile, it would be with the soul as with *fire*, which by withdrawing the fuell would bee extinguished; or as with the *body*, which by want of nutriment would be famished. A *garden*, if when the heavens droppe not in sweet showres, it bee not watered by the Gardiner, withereth; this is our comfort, that though when the meanes of spirituall life are afforded, we must expect all supplies in that way, yet we are not set in such an absolute dependance upon them, but that through God, when they are wanting wee may be sustained: *Light* in the present ordinary course of Nature comes from the Sunne and Stars; yet God gave light at first to the world, when yet they were not created, *Gen.* 1. So when the Sun and

6 In want of means.

Chap 18. and Moone (the means of knowledge) shal not give light, *The Lord shall be to thee an everlasting Light, and thy God thy glory*, Esay 60. 19. but if God should not feed us himself, when with *Eliah* we are in the wilderneſſe, how should we subsist?

7 When comfort is suspended.

7 When *inward comforts are suspended*, & the streames of living water flow not from the well of life, when *stormes* and tempests arise, and the waters o *Marah* overflow; then if God doe not uphold, the soul sinkes in the deeps, as *David. Psal*, 69 1, 2. *Heman. Psal.* 88. *Iob* 1.6. In times when the sweete gust and taste of those things which did refresh the heart are cut off: if God put forth himselfe in a way of help, the thirst and labour of the heart, will bee much *after God. Psal.* 63 8. but if God withdraw his hand, either the heart lieth *sleeping* and feeding upon *inferiour things*, like the *Prodigall*, who when he had not *bread*, fed upon *chaffe* and draffe; or else it *faints* in discouragement, hangs the wing, and lyeth in fruitles and mournfull dejectment, either *fearing* to draw neare so great a God, or *thinking* it in vain to stir. It is hard

hard to live by *faith*, when all *sense* faileth, and to retain a living hope, when fears break in like a floud. Chap. 19

All these things considered, doth it not much concerne us to endeavour to keep the good hand of God with us in all our wayes? Let this suffice for perswasion.

CHAP. XIX.

Directions how to retain a divine quickning presence with us.

THe next thing is directions how we retaine the happinesse of divine assistance;

1 *When you have it, acknowledge it.* *Direct.* Acknowledge it.

1 *With thankefulnesse*: prize it, for it is a precious mercy, it is a *multiplied* favour: how much have you in this one thing? All the comfort and sweetnesse of duties, *the* quietnesse and liberty from lusts, *the* fruit and efficacy of ordinances depends upon this; if God hold back this one mercy, all these are gone: consider what a difference is in your selves and waies, when you are carried in the *gracious armes* of God your helper, and when you are With thankfulnesse.

Chap 19. left to walk in your *own strength*. Oh how great is Gods goodnesse to you! he cals upon others for the same things, and Conscience stands as *Pharaohs* task-masters, *requiring* the tale of bricks, but not *allowing* straw, it impels and presseth, but gives no enlargement of heart, and buffets and wounds them for neglect; as the hard *Creditor* that taking the *poore debtor* by the throat, saith, Pay me that thou owest me, but yeelds him no power to do it: thus God might deal with you also, for he oweth not *assistance* to us, but we owe *obedience* to him; remember we had power, & it is just to demand what we cannot do, because the weaknesse that is in us is of our selves; wee have impoverished our selves: Therefore when in much mercy he puts forth his hand into the work with thee, be very thankfull. If the worke bee not done, he is no loser; if done, and well done, he is no gainer, *Job* 22.2. *Chap.* 35.6,7,8. *Psal* 16.2. But the gain is all to thee, all the good that comes by it is to thy self.

And *this* also take into thy thoughts, it is a signe of great loving-kindnesse; consider

consider the infinite distance betwixt *thee* and the great God; would a *King* sit downe to worke for, and with a *meane man* in his trade, to helpe to maintaine him? *one thing* more I adde, that you have cause to be thankfull, because by this God testifieth his *acceptance* of thee and of thy way, or else his hand would be farre from thee: get therefore and keep thy heart in a thankfull plight: this is one way to continue it. Chap 19.

2 With *faithfulnesse*: take heed of taking from God to set up thy selfe, [u]put not that to thy account which belongs to him; take heed of sacrificing to thy strength, or parts, acknowledge that all the excellency of all thy actions is of him. God is very jealous of his honour, [x] and (as I have said) often times leaves his people to feele their own weaknesse, because they honoured not his strength: If the faculties of thy soule bring in willingly and plentifully, offerings unto God, say as *David*, when so much store with much freenesse was brought in by the people to build the temple. *Now our God we thank thee, & praise thy glorious*

[u] With faithfulnesse u *Jovi custodi tem plum seque in sinu Dei sacravit Domitianus quod ipsum in seditione Vitelliana conservasset.* Sueton. in Domiti. *Huc omne principium, huc refer exitum.* Horat. l. 3. od 6.

x *Agasicles extorru est factus quod tripodem quem ipse ludis obtinuerat non dedicasset Deo.* Herod. l. 1.

Chap. 19. *name, for who am I and what is my people, that we should be able to offer so willingly after this sort? For all things are of thee, and of thine own we have given thee; O Lord our God, all this store that we have prepared to build thee an house for thy Name, cometh of thine hand, and is all thine,* 1 Chro. 29. 14. 16. So the Apostle, when in that distresse before *Nero*, he was so couragious, did not ascribe it to his owne strength, but acknowledged that it was the Lord; *The Lord stood by mee and strengthened me,* 2 Tim. 4 17. It was his way to strip himself, and to cast the honour of all his ministery, and actions upon God, *By the Grace of God I am that I am,* 1 Cor. 15. 9. 10. [y] and you see with how full a gale of Divine grace he was carried in all his way. Learne therefore in all things, wherin the excellency and life of grace shines forth, to know, that as the stars shine not by their owne light alone, but by a light which they have from the Sun: So thy lustre and vigour in thy way is not of thy selfe, but from him who is thy life; that thou mayest not draw downe that to the feeding of thy

y *Si quid enim recti gerimus, Domine, auxiliante te gerimus: tu corda moves &c.* Proserp.

thy pride, which should be to the glorie of God: [1] what ever thou doest, when ever thou art carried through any service, still say as the Apostle, *Not that we are sufficient of our selves, to think any thing as of our selves, but our sufficiency is of God*, 2 Cor. 3. 5. I may say in a spirituall sense, as *Solomon* in a naturall, *Honour the Lord with thy substance, and the first fruits of all thine encrease, so shall thy barnes bee filled with plenty, and thy presses shall burst out with new wine*, Prov. 39. 10. As by the first fruits they acknowledged, that all was his, and that it was not their tillage and labour, but the influence of his blessing, which caused the fields to be clad with grasse, and stored with corne; so do thou acknowledge that it is not any thing in thee, but all of God, that thou bringest forth the fruits of righteousnesse, and then his promise is to be with thee, and to make thee abound still, and to bring forth more fruit, *Psal.* 73. 23, 24.

Chap. 19

1 *Si aquam hauris puteum corona: Fontinalia festus erat Dies Romae qui in fontes coronas proiiciebant puteosque coronabant.* Varrn. l. 5. de ling. lat.

λύχνα χρείαν ἔχων ἐπιχεῖν μέμνησο ἔλαιον.

2 Use his help, when he comes with excitements and enlargements of heart, turne not back the *inspiration* of the Almighty: *quenching the Spirit* is often

Direct Use it when you have it.

Chap. 19 the *cause* why God shuts in his Spirit. I have spoken of this before, but I will adde somewhat more here in discovery how men *sin* against the *Spirit*. Know therefore that thou mayest *grieve the Spirit*, not onely by doing evill voluntarily against knowledge; but also by

Grieve not the Spirit.

{ *omitting good.*
{ *Remissenesse in good.*

1 By omission of duty

1. *By omitting of a knowne dutie*, when God sheweth you what is good, and stands ready to help you, if you walk not in your way, you provoke him to leave you; and because this is an evill so incident unto men, through sloath and worldly affections and distractions, I will briefly declare,

{ 1 *The sinfulnesse,* } of it.
{ 2 *The foolishnesse* }

For 1 it is sinfull. It is a denying of Gods due.

First, *It is a denying of God his due*, a withholding from him that which is due to him, as you are his creatures, servants, children, a people in covenant: he comes not to you as that *cruell servant*, to his *fellow servant*, *Matth.* 18. 28, 29. But hee entreats and graciously moves for his owne, he forgave you all your former debts, and

and now though hee might demand the whole, yet he is content to take it, as you can pay it; and will you now deny him? the fleſh calls, and you yeeld, the world commands, and you obey, yet you are not *debtors* to theſe but *to the Spirit*, Roman. 8. 12. God comes with one hand to *give*, as with the other to *take*; and he gives *more* to you, then hee demands of you, he gives you leave *to aske him whatſoever you will*, Math. 21. 22. and is not backward to heare, *He doth not turne backe your prayer*, Pſal. 66. 19, 20. he might have ſaid upon your praying to him, as *Solomon* of *Adoniah*; *God doe ſo to meo & more alſo, if Adoniah have not ſpoken this word againſt his own life*, 1 King. 2. 23. And if he ſhould ſhut out your prayer, what a ſad caſe would you be in? therefore be not of a withdrawing heart, to deny God: Conſider *further*, when you doe neglect and refuſe to do your duty; you deny his Soveraignty, and in effect you ſay as *Pharaoh*, *Who is the Lord that I ſhould obey his voyce? Exod.* 4. 3. and as thoſe rebells, this *man ſhall not have dominion over us.* Luk. 19. 14. And your denying of God Chap 19.

Chap. 19. 1 Your deny-all worſe than the deny all of others.

in this kinde, is worſe than when the *wicked* and ſuch as are forſaken of him do deny him; for 1 they *ſtand not ſo engaged unto God, God* hath not *paid* ſo dear for them, he hath not *done* that good for them that he hath done for you, *they* have not ſo given up themſelves to him as you have done, *yet* when they do not what they know, he *viſits* their ſin upon their heads. God took the Kingly throne from that great King *Nebuchadnezzar* for his ſin, and ſo God dealt with his ſon *Belſhazzar*, the reaſon you may ſee, *Dan.* 5. 22. *Thou, O Belſhazzar his ſonne haſt not humbled thy ſelfe, though thou kneweſt all this.*

2 You ſtand with God for a ſmal matter.

2 *You ſtand with God for a ſmal matter*, having given up your ſelves to God; if a man ſue to a woman, he taketh it not ſo ill, that ſhe will not beſtow her ſelfe upon him, as being his wife that ſhe denyeth him ſome particular duty.

3 You have found much good in the way.

3 *They never knew that of God*, nor of his way as you have done, they think it is a hard way, & that God is an hard maſter, but you have found much good. 1 A *gracious aſſiſtance*, God meeting

meeting you in the way with a gracious hand of help: 2 A *ſweet recompence*, the worke hath beene your wages, it hath brought meat in the mouth; therefore it is very ſinfull for you to withdraw from the way. Chap 19.

There may be ſpeciall and great ſinfulneſſe in omiſſion.

Secondly, there bee other *particular aggravations* of the ſinfulnes of this, reſpecting the { *duty*, / *neglect*.

1 In reſpect of the *duty*, omiſſion becomes more ſinfull. 1 In reſpect of the duty.

1 When the *duty is of great importance*, when much hangs upon it; as 1 the *duties of publick places*, Magiſtracy, or Miniſtery, for if ſuch be neglected much evill followeth; 2, the *duties that have greateſt influence* into the life of a Chriſtian, as meditation, ſearching the heart, repentance, &c. If theſe be not done, God loſeth his due many other wayes, becauſe the Spirit and life of *other* duties depends upon *theſe*; all duties are neceſſary, but *ſome* are of more importance; there are βαρύτερα τῦ νόμε, theſe things muſt bee eſpecially minded, *Matth.* 23. 23. *Luke* 11. 42. 1 When the duty is of great importance.

2 *When the dutie is much enforced*, 2 When much enforced.

Chap 20

by former *resolutions*, by present *impulsions*.

3 When much good hath come by it.

3. *When you have found much good in it.*

4 When most facile.

4. *When it is most facile* in respect of ability and opportunity; in such cases the disobedience of the heart is greater, and so the sinne also is greater.

5 In respect of the neglect.

2. In respect of *the neglect*: the sinfulnesse is encreased;

1 When extended.

1. When *it is extended*, when voluntarily a man lives in neglect of that he knoweth.

2 Not lamented.

2. When *not lamented*, the heart being not onely stubborne, but secure, senseleſſe, impenitent, in these cases this sin becomes exceeding sinfull, and very provoking.

6 Sondly, as he is sinfull, so it is foolish.

2. As you have seene the *sinfulnesse*, so cast your eye upon the *foolishnesse*, of denying God what he calls for.

1 Against true reason.

1. In every *voluntary action*, you have a *reason* that moves you, [a] especially when *two waies* are set before you, now then consider what it is that *moves* thee to withdraw thy self from that unto which thou art excited of God; what is it, the shunning of any evill? thinke then if the *good* which is in Gods

[a] *Voluntas est appetitus rationalis,* ὄρεξις ἀ μετὰ λόγου. Arist. Rhet. l. 1. c. 10.

Gods way, be not *greater* than *all evil*, and if the *leſſe of God*, bee not a *greater evill*, then all the *evil* thou ſhunneſt: or what, is it the difficulty of the dutie? think then, haſt thou not found the way *ſmooth?* doth not God offer his *hand* with thee to the worke? what is the worke to the wages? or what is it to gratifie thy ſelf with ſome preſent advantage? thinke then if any thing can be good *without God*, and if there bee not a greater good, in his way, and if thou maiſt not have that very thing in Gods way, which thou ſeekeſt out of it: Thus you will find that *without reaſon* you deny God. Chap. 19

2 God *hath deviſed the beſt way for your good*; his wiſedome and goodnes have conſpired to prepare that way which might be *beſt* for you, therefore to follow your own counſels, and affections before his counſell is *folly*, ſee all that God hath done, look into this viſible world, who could have by wiſedome framed and ordered every thing in that order, and beauty, as all things now ſtand by his hand? yet this is the great *fooliſhneſſe* of the world, men thinke they can order things *better*

2 It is a leaving the way while wiſedome and goodneſſe direct to.

Chap. 19 *better* for themselves then God hath done, and this very principle is the maine root of all the strayings of men; But suppose a *Ship* at sea in the winds, among many rocks, whether were it better, that the Pilot, who is skilful should steere her, or the passenger who knoweth not his way? Consider that good and evill are *hardly knowne*, they many times are *veiled* with such visages that there need wisedome to discerne, and it is alwayes safest to follow the greatest light, your wisedome is but *borrowed*, it is but a drop from that *Ocean* of wisedome which is in him who *is wisedome*, and it was given you for *this end* that you might be ordered by his wisedome, to the *true* and to the *greatest* good; as the *eye* in the body was given you not to be a sole and sufficient guide to the body, but that by it you might be *capable* of the light of the *Sunne* without the which the eye cannot see, therefore it is *folly* to bee led with your owne spirits, and not by Gods.

You crosse your hopes. 3 *You crosse your hopes and prayers*, for it is in vaine to aske or expect any good, but in the way of good: God

God that undertakes to save you, hath shewed you the way; now if you refuse the way, you refuse your owne good, *Psal.* 73. 24. *Thou shalt guide me by thy counsels, and so bring me to glory.*

Chap 19. b This is to doe as those, θύειν μεν τοῖς θεοῖς ὑπερ ὑγιείας, ἐν αὐτῇ δὲ τῇ θυσίᾳ κατα τὴν ὑγιείς δειπνεῖν. Diog. apud Laert. l. 6. *Beatus quippe vult esse etiamsi non sit vivendo ut possit esse. Quid est hac voluntate mendacius?* Aug de Civitat. Dei. l. 4. c 4 apud Camd, collat. Amic.

4 You refuse to doe *what you must do*, when God speakes he will not bee denyed; if you stand out now, he will have it out another way, he will have it out in repentance, and mourning, and though now thy heart bee not bowed to do thy duty, he will make thee repent thy folly, before hee will put up such disobedience.

4 You must do it at last.

2 Secondly, you sin against the Spirit, when you *doe lesse then is clearly due*, when you do not as *Caleb, who followed the Lord wholly*. Numb. 14. 24. Josh. 14. 14. When like ill debtors you pay *something*, but not the *whole*: Thinke not that it is enough for you to be doing good, for you may as well *sin* in *doing good*, as in *doing evill* and indeed a good man sins more in *good* then

Secondly, sin not against the Spirit by doing lesse then you should.

Lesse is done

in

Chap.19 in *evil*: Now note that the deficiency of a man in doing good is from a *two fold spring*.

1 From insufficiency. 2 Maliguity These differ

1 *Insufficiencie of strength.*

2 *Malignity and sinfulnesse of heart.*

In the *former* you are like a *sick man* that cannot do what he would, in the other like an *idle man* that will not doe what he can: The *difference* in these two is;

1 That when a man comes short out of *weaknesse*, there is a *present willingnesse*, his heart yeelds all, hee consents fully to the demands of God, and grievs that hee cannot doe what he would, *Rom.* 7.

2 2 It is not *imputed unto sin*: God will not charge the defect upon such as are his, because they are *not under the Law, but under grace*, Rom.6.

But *voluntarie neglects* hee will *require* at your hands: It is certaine all the *other* Churches were found defective, and did not all they should as well as *Ephesus*; but this was that which brought *Ephesus* under the rod, because shee did not what she *could*, but was *voluntarily deficient*. *Apoc.* 2. 4.

Sinful defect

And

And a man may bee defective *two* Chap. 16.
wayes.

1 *By doing leſſe for qualitie* then hee ſhould, not putting ſo much into his duty as belongs to it, or not beſtowing the coſt that he might; but being ſlight, formall, heartleſſe, &c. this is like unto their ſin in *Mal.* 1.14. having in the flock a *male*, they offered a *corrupt thing*, this provoked God unto indignation, yea to execration againſt them, God looks for what we can, *Deut.* 6.6. *Eccleſ.* 9.10. ſo *David* ſaith he did, I have prepared with all my might, &c. 1 *Chron.* 29.2. Common ſtuffe will ſerve for an ordinary houſe, but if it be for a palace for a King, then ſilver and gold, and great Art is uſed [c]. 1 Deſ gleſs for quality

2 By *doing leſſe for quantity* then we ought: God ſtands much upon quantity, becauſe all our abilitie is from him, and to curtaile his ſervice is a diſhonour to him, for it detracteth from his greatneſſe, and ſheweth what little reſpect the heart beares him, when it puts him off with half, ſhort, lame and curtelled duties; wee are wont to frame our actions and carriages towards men in a way proportionable to their

[c] *Plut. de profect. virt.*
2 Leſſe for quantity.

Chap. 10 their quality, our deportment unto a *King* is such as may declare a stamp and impression of his *Majestie* in the heart; God is sensible of this disesteem: see how he pleads with them, Mal. 1. 8. *If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and the sicke, is it not evill? Offer it now unto thy Governour, will hee bee pleased with thee or accept thy person, saith the Lord of hoasts?* and vers. 14. *Cursed be he that having a male, &c. For I am a great King saith the Lord of hoasts, and my Name is dreadfull among the heathen.* And again, if God should not be strict in the *quantity* of his service, Religion in time might come to nothing, it would bee so lessened and nibbed, that in time there would scarce be any memoriall of a God, or any honor done unto him.

Here by the way let me take liberty to answer two *Questions*.

CHAP.

CHAP. XX.

1 Quest. *Since all come short of what they know they should doe, and God imputes not that as sin to them that are beleevers*; How may a man know when his deficiency is imputed as a sinne to him?

1 WHen *his defect is voluntary*: he doth but little, and is not willing to do more, hee knoweth he should do more, but his will is against it; God expects this at least, that though his people be unable to do all, yet they should be willing; hee will have all their hearts towards him: and this *David* gave in charge to his son *Solomon*. *And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing minde; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.* 1 Chron. 28. 9.

Answ. Signe of sinfull defects. 1 When voluntary.

2. When you *doe lesse then you have done*

2 When lesse done then hath been through the causeless the same.

Chap. 20 *done*: the same necessitie still urging, conscience still pressing, opportunitie still serving, this was the sinne of that back-sliding people, *Apoc.* 2. 4. *They fell from their first workes*: Therefore Christ threatned to forsake them.

3 Lesse then others.

4 When you doe *lesse then those* that have like abilities, occasions, engagements, opportunities; but much more clearlie you sin when others that have more streights [d], more encumbrances, lesse abilities, lesse means, lesse advantages, shall exceed you in fruitfulnesse, and all the wayes of godlinesse and piety.

d ἐλευθέρους μὲν κακοὺς εἶναι τοὺς δὲ δούλους ἀγαθοὺς *de Asia dixit Agesilaus in Plut.*

4 When you live not by what you do.

4 When *you live not by what you do*, but lusts grow strong, and grace weake, and all is worse and worse; as in the regiment of bodilie health, when a man declines it is a signe hee hath not a due care of his dyet, or rest, or exercise, you must hold up *life*, the Church of *Ephesus* doubtlesse was doing, but she was still a loser, her spirit and strength decayed, as it is with him that is in his *trade*, but doth not follow it to purpose, and so goeth backe in his estate; according to the wise mans speech, *Hee becometh*

poore

Poore thot dealeth with a slack hand, but the hand of the diligent maketh rich, Pro. 10. 4. *By much slothfulnesse the building decayeth, and through idlenesse of the hands the house droppeth through*, Eccles. 10. 18. chap 20.

5 When *God accepts not what you do*, when he is pleased with our wayes, he sheweth his liking of them, sometimes by a secret *testimonie*, giving joy, *Our rejoycing is this, the testimony of our conscience, that in simplicity and godlie sinceritie, not with fleshly wisedome, but by the grace of God we have had our conversation in the world, and more abundantly to you ward*. 2 Cor. 1. 12. *Enoch had this testimony, that he pleased God*, Heb. 11. 4. 5. sometimes by *rewarding*, as hee did *Phineas*, *Numb*. 24. 11. 12. 13. sometimes by filling the heart with much *spirituall life and vigour* in the worke, but where God *accepts* not, there is a *damp* upon the spirit, the dutie goeth forth like the *Raven* out of the Arke, but returneth not as the dove with an Olive branch in the mouth, a man is no way bettered by what hee doth. 5 When God accepts not what you do.

6 *Enquire into the reason* why you doe 6 When the cause of defect is evil or insufficient.

Chap. 20. doe lesse then God cals for, and take a true account of thy selfe; aske thy heart what moves, and take a full answer from it; for you may discerne by the reason that it gives whether all be well or no, no doubt but it will have somewhat to pretend, but weigh all in the ballance; if the reason be insufficient, you are sinfully deficient; as if you finde sloathfulnesse, loathnesse to be at so much paines, which was their fault, none stirreth up himselfe to &c. *Esay* 64. 7. or if it be respects to thy lusts, thy needlesse eate, superfluous gaine, unnecessary employment, unseasonable delight; these and such like, robbing God of his due, leave a great guilt upon the soule.

Quest. 2 Quest *How a man may know hee doth his dutie when the heart is still pressed to more and more then is done.*

Answ. By way of { *Caution.* / *Proposition.*

Answ. by caution 1 Be liberall

1 *Caution*, bee *liberall*; keepe your hearts open and full for God; though other things should be done, yet the heart may and ought to hang most after God: these paths are more noble, more sweet, more sutable to an holie heart,

heart, a childe should be willing to do what his father bids him, though hee send him as *David* into the field to keep sheep, but hee had rather bee in his fathers presence: you should alwayes come to God with *delight* in him, and go away with *desire* after him; as they lay in meats, it is good to leave with an *appetite*, satietie is hurtfull, that friend is scarce welcome that is glade to bee gone from us; it is a signe you have little love to God, when you *come* with *unwillingnesse*, *stay* with *wearinesse*, and *go out* with *gladnesse*, be ever bent towards him, account your duties, and converse with him your *pleasant seasons*,; let all other things be as your *labour*, this as your *meale*; never thinke you doe enough, say as *David*, *I will yet praise him more and more*, Psal. 71. 14. Chap. 20

2 *Caution*, be *rationall*: Take heed of being *bound* with *more lawes* then are imposed by God, and of adding to the yoke which hee puts upon you, there may be much deceit in this, in having the heart engaged to more than God requires: There are *two things* which concurring with principles and dispositions

2 Rationall else you may be oppressed

Chap 20 Things oppressing.

dispositions that are good and holy may vex the soule with a kinde of spirituall *oppression* and *extortion*.

1 Conscience erronious.

1 An *erronious Conscience*: as sometimes it erres by exacting *lesse* than it should, and giving *acquittances* where the debt is not fully discharged: so sometimes it erres by going beyond its *Commission*, and exacting *above the bond*. A weake servant sent to gather up his masters debts may mistake his businesse by misjudging of the *summes*, requiring an *hundred pound* where the bond is but for an *hundred crowns*: The spirit of a man is so apt to erre, that like water which is hardly kept within its bounds, if it transgresse not on the left hand by *defect*, it often mistakes on the right hand by *excesse*. Thus *superstitious spirits* doe more then they need, and lye in the *chaines* of their *owne making*[e], subjecting themselves to ordinances and wayes which God made not.

e Metum appellant Græci δεῖμα quasi ligamentum. Plut. de super.

Superstition is prodigall, and there is this quality in men, that in those things which indeed are *enjoyned of GOD* they are deficient, but in their *owne inventions abundant*; they are loath

loath that God ſhould carve for him- Chap. 20
ſelfe; but if God will take it of their *cutting*, they will goe farre: So the *Phariſees*, who in a way of *religion*, were moſt *irreligious*, neglected *judgment and mercie*, Luke 11. 42. but in *traditions* and *rules* of their own coyning, they were very free and liberall: *Papiſtrie* offends more by *addition* and *multiplication* in religion then by *ſubſtraction*.

And as the ſuperſtitious, ſo the *melancholy* and fearful ſpirit are often ready to goe beyond the *line*, and bring themſelves into *inhabitable* and unſufferable wayes of *religion*; where the *ſunne of piety* in a miſtaking and yeelding ſpirit, is ſo *hot*, that nothing can *grow* for it, *nature* is parched, *ſtrength* waſted, *health* impaired, *eſtate* neglected. I have knowne ſome that have thought themſelves ill imployed in *any thing* but in the *exerciſe of religion*; and when they have been in their *buſineſſe*, or at *meat*, or in *bed*, have beene forced to lay by all and goe to *prayer*, or &c.

2 *Satan* puts men upon more; as 2 Satan.
hee is ſometimes an *Angell of darkneſſe*

Chap 20 *nesse* withholding men from good, or drawing to *evil*; for he is sometimes as an *angel of light* exciting unto good:

1 For 1 *It is his principle* and constant *rule*, as much as he can to *saile with the winde*, and to row with the tyde, to joyne himselfe to the tempers and spirits of men in their *own way*, and if hee find principles and dispositions not altogether so fit for his turne, if he cannot change them, hee will rather *use* them as hee findes them, then *crosse* them: So hee found in the *Jewes* a great *zeal* for the Law of *Moses*, and he makes this *use* of it, to set them against the *Gospel*: *Saul* also was one that made conscience (as it seemeth) of seeking God before hee went to battle, and hereupon *Samuel* not coming according to expectation, *Satan* puts him to offer sacrifice himself, and did it with that impetuousnesse and importunity, that though *Saul* knew that it was not his office, yet the case standing as it did *He forced himself and offered the burnt offering*, 1 Sam. 13. 12.

2 2 *Satan* hath in this way a great *end*, he brings men by it into *great straites*; what have the Jewes lost by that misguided

misguised zeale, and religious disposi- Chap. 3.
tion? and by this he *wearieth* and tyreth out the spirits of men in their way, and breeds in them a *dislike* and wearinesse in religion, riding the soul as it were out of *breath*; so wee have known many very forward and active for a time, but now as wearied men they are laid downe to rest, and their life is gone. By this also he workes ill effects *on others*, who by the *rigorous courses* of men religious, looke upon religion as a *tyrant*; who is able to summe up his treacheries? what a plot was that which he had at *Corinth? His device was to get advantage upon them.* 2 Cor. 2. 11. and how? he seeth a *zeale* in the Church against the *offender*, and a *mournfull spirit* in the *poor man*, and now he drives on the Chariot, and works in the zealous spirit of the Church, that they may hold on in a severe way against him, that so, *He might bee swallowed up of overmuch sorrow*, 2 Cor. 2. 7.

Quest. *How a man may know when he is pressed to good, that it is by Satan?* Answ.

Answ. The *print* of his foot will bee found where he hath been, and though It is a sign Satan put us to good,

Chap. 20. he put upon good, *yet it is ever in an evill way*, as for instance he may bee discerned;

1. When piety and mercy are separated.

1 When he *divides piety from mercy*, and carrieth the *soul* on without care of the *body*, when God comes he comes with much goodnesse, and as *Jacob* drave softly as the *children and cattell were able*, Gen. 33.14. so hee will not so put on the *soul* as to destroy the *body*, grace and the law are for the perfection of nature, not destruction; the religion that Satan deviseth is hard & cruell: how did the Priests of *Baal* cut and launce themselves, even till the bloud poured out? 1 *Kings* 18.28 The Jews learned of God to sacrifice beasts, but of Satan to sacrifice their children; *They burned their sonnes and their daughters in the fire, which I commanded them not, neither came it into my heart*, Jer. 7. 31. rather then his servants shall be oppressed, hee will lose his right. *I will have mercy and not sacrifice*, Mat. 12.7.

Yet we must not presse this rule of mercy too far to an immoderate indulgence unto nature, the soule must not bee too much loser by the body, nor God

God for man, nor must this bee extended to the base favouring and sparing of our selves in times of persecution; *For hee that so saves himselfe shall lose himselfe*, Luke 9. 24. If you send your servant upon business of great concernment, and he fall sicke, and so doe not what you expected, you excuse him; but if he say as the sluggard, *Prov.* 20. 4. the winde blew, and the aire was stormy, and wet, and cold, you will not take this well. So when you cannot do him service through disproportion of your strength to your work, he will bear with you, but whatever it costs you from men and devils; when you know his will, as you are able you must obey. Chap. 20.

2. When he *divides betwixt piety and charity*: as when the Jews devoted so much to pious uses, that they left nothing for their friends, no not for their parents; but when their father, and father in necessity asked relieſe, they said, *It is a gift by whatsoever thou maist be profited by me*, Mat. 15. 5. that is to say, that which thou askest for thy supply is given to another use, and I have nothing for thee. Again, when men 2 When piety and charity separated.

Chap. 20. walk in such a way of Religion, that they provide not for their families, which is so farre from Christianity, that the Apostle saith, *He is worse then an Infidel that provideth not for his family*, 1 Tim. 5. 8.

3 When without order.

Again, when servants bestow that time with God which belongs to man: God never demands of you that which is not yours, he never requires you to rob your masters to pay him.

3 When *without order and reason*; as when you are put upon one dutie in the season of another: as when your calling, refreshing, occasions truly and necessarilie call you one way, and yet conscience driveth another; or when you are hearing, to bee put upon reading; Again, when you are put upon extraordinarie duties without extraordinarie occasion; or when put upon such actions as belong not to your place; as *Saul* to offer sacrifice, *Uzziah* to burne incense: Let this suffice for the first way of answering the question.

2 Answer to the main Quest. by proposition 1. Godlinesse hath bounds

The *second way* of answering is by *Proposition*.

1 *Proposition*. There are *bounds of duties*

duties of godlineſſe: for the law is full of reaſon; now reaſon requires no action without limits, if it bid a man eat, give, labour, &c. it together with the matter includes the meaſure; if a maſter bid his ſervant goe, and ſay not whither, and how farre; how can the ſervant obey, when he knoweth not his maſters minde? If I would have an houſe built, or a garment made; except I appoint the bounds and meaſure, how can the artificer fit my deſire. Chap 20

Now there are { *extention* / *limitation* } bounds for of actions. Firſt for extention.

The *bounds of extenſion* ſhew how far you are to goe: And I will in generall lay down *three rules* to finde this out, how much you muſt doe?

1 *Ability and opportunity: Where much is given much is required, and to whom men have given much, of him they aske more.* Luke 12. 48. Where God ſoweth much he will reap much; that may be enough from one, which is too little from another; yea, that may bee abundance in one, which is ſcant in another; he that had but two talents did well with praiſe, in gaining other 1 Ability & opportunity

Chap 20. two; but if he that had had five talents had done no more, he had not had such praise[f]: Where God gives much grace and large opportunities, such must doe much; you that have much knowledge, spirituall engagements, fulnesse of the world, much time, know, that you should be more with God then others, holinesse is your trade, and your closets are your shops, and every day is a Sabbath to you, and this is a great favour, that God hath freed you from inferiour drudgery, to employ you in more noble things in the Court: which are happiest, they that are in the Kitchin, or they that attend upon the Prince? if then you see others that are poor and held to work hard for a mean living, more lively, more frequent, more abundant in duties then your selves; know now you walk not by rule

[f] Non pervenit Deus quantum, sed ex quanto. Beda in Mar. c. 13.

2 *Sufficiency for the good state of the soule*; as the body must have so much food, rest, exercise allowed to it as may uphold it. You must doe so much as may.

a Sufficiency for the good state of the soul.

1 Keep the soule in *life*, when you grow weak, dull, languid, you do not enough.

b Life.

2 To keep the soule in *health*: the health of the body is the peace and concord of all things in it selfe; such also is the *health* of the soule, you must put forth your selves so far as to keep the soule from *molestation*. A threefold *molestation* comes by doing *lesse* then that which God cals for.

Chap. 20. 2 Perso.

If lesse doe then should be a threefold molestation followeth.

1 A *restlesse accusation of heart*: Conscience will not be quiet till God have his due, but it will dog you with unceſſant vexative reproofes; it is like *David*, lived not in a totall neglect of repentance and humbling himselfe after his sinne, but till hee came to the worke in earnest he had no quiet, *Psal.* 32. 3.

1 Restlesse accusation.

2 A *strong pulling* and drawing of heart; when the heart is set towards God, it cannot be quiet but in him, and where the *disposition* and *motion* of a thing are at variance, this breeds disturbance; when nature is not satisfied it is unquiet, how will the stomack pull when it is not fed?

2 Distraction.

3 An *impetuousnesse of lusts*: the field of the sluggard wil be overgrown with weeds; as when you keepe the body too short of her due, it breeds

3 Impetuous corruptions

Chap. 20 painfull diseases: so lusts grow when you doe not enough; when you doe *least*, Satan doth *most*; your *night* is his *day*, when you *remit* hee *intends* his forces.

3 Occasions are bounds. 3 *Occasions*. You must proportion your labours according unto them, sometimes your *ordinarie course* is not enough; as in times of strong tentations, violent corruptions, great afflictions, inward affrightments, publique feares and calamities. As in the *naturall state* of man, sometimes it is necessarie to allow more rest, and more food, and in the *civil state*, if a man be growne poore he workes the harder, if a Kingdome bee in danger it doubles her care, and endeavours of her conversation. So *Paul* when the messenger of Satan was sent to buffet him, *Prayed thrice*. 2 Cor. 12. When *Peter* was in prison, *Prayer without ceasing was made for him*. Acts 12. 5. *Ezra* hearing of the great sinne of the people, rent his garments and mantle, plucked off the haire of his head, and of his beard, *and sate astonied till the evening sacrifice*, Ezra 9. 4. In such cases the body must give way and all things

things else, onely we must look to *three things.* Chap. 20.

1 That wee judge rightly of *necessities.*

2 That our *time* that wee spend in duties be *our own.*

3. That wee offer not *too much violence to nature.*

2 There are *bounds for limitation,* and it is needfull to know and minde them, for we may *overdoe* and offend in excesse.

2 There are bounds for limitation.

Object. Can a man doe *too much*[g], or is there any *excesse* in that which is *good?*

g *In eo non potest esse nimium, quod esse maximum debet.*

Answ. 1 When it is said there is no *excesse in religion*, you must understand it rather in respect of *affection* then *action*[h]: though a man may exceed in the one, yet he cannot in the other; as you cannot love God too much[i], or desire him too much, or hate sinne too much, or sorrow for it too much; if it bee objected that if the *affections* should bee very farre extended, it might *destroy* nature, as we commonly see it in mournfull spirits, and *Da-*

1

h *Interior actus charitatis habet rationem finis, quia ultimum bonum hominis consistit in hoc, quod anima Deo inhæreat, exteriores autem actus sunt sicut ad fidem, & ideo sunt commensurandi & secundum charitatem & secundum rationem,* Aqu. 2. 2. q. 27. a. 6. *Verus amor nullum novit habere modum.* Prop. eleg. 3. *modus diligendi Deum est sine modo diligere.* Ber. de diligendo Deum.

Chap. 20 *vid* found it so, *Psal.* 13. *Psal.* 32, &c. I say, that godly sorrow never did hurt, but sometimes God drops in bitternesse and mingles it with it, to the afflicting of the soule; and as *water* that runnes through *mines* hath a *tincture* & touch of them, so *sorrow* meets with much in us, by which *accidentally* it becomes *hurtfull:* but godly sorrow *in it selfe*, is as all other grace for the *perfection of nature*, and so far from being an *oppression* of it, that unto mee it is not altogether improbable that it shall be in *heaven*; for if our *memories* abide there to recollect the wayes of this life, and our *understanding*, and *will* be fully taken up in the sight and fruition of God, then I propound this to be considered, since a *little sight* and *taste* of God in the world doe worke sorrow for sin, whether an *abundant sight* and *full taste* will not also do it in *heaven*, when a man shall remember (which I doubt not) his sins against so good a God.

2 2 The *goodnesse* of an *action* lyeth not onely in the *matter* but in the *measure*, it must have its just proportion, as in giving almes, hee that would be truly

truly liberall must not onely take care, *what*, but *how much*, for as it must bee proportioned to the *necessity* of the poore; so it must be also to his own ability; there are *limits* in all duties, take here three *Considerations*: 1 *There are varions duties*, therefore I must not be all in *one*, or in a few with neglect of the *rest*, nor in the worship of *God*, I must not lay out all my self, so that *man* shal not have his due, for God that hath appointed a service *immediatly* to himselfe, hath also required a service *mediatly* to bee performed; that is to say, hath consigned somewhat to man, to be paid to him as a *King*, so requires honour and service to *himselfe*, that he will have some also to bee conferred upon his *attendants*; this is the fault of those that are unreasonable in religion, affecting a Monastick and retyred life, upon pretence of bestowing all upon God: but religion consists of duties to be performed, some *to God*, and some *to man*; and as the *boat* cannot move rightly, when the Oares on *one side* onely are plyed; or as the *Foule* if she use onely *one wing* cannot flie up; so religion will not profit, which hath

Chap. 3.

That there are such bounds appeares, by 1 Multiplicity of duties.

one

Chap. 20. *one hand* wrapped up, that should bee towards *man* in all offices of *charitie*, though the *other* be used towards *God*, in all offices of *pietie:* For this the *Jews* were blamed who were liberal in their kinde towards *God*, *Wherewith shall I come before the Lord and bow my selfe before the high God? Shall I come before him with burnt offerings, with calves of a yeare old? will the Lord bee pleased with thousands of rammes, or with ten thousands of rivers of oyle, &c.* Mal. 6. 6, 7. Here are *large offers unto God*, but they neglected *judgement and mercy to their brethren*, therefore how doth the Lord answer them? *He hath shewed thee oh man what is good, and what doth the Lord require of thee but to do justlie, and to humble thy selfe to walke with thy God, vers.* 8 and the Apostle hath the like, 1 *Corinth.* 13. 3.

Diuis. 3. 2 *Distinguish of actions*, some are *occasionall*, they are to continue onelie during the *occasion*, as feasting in some time of great *rejoycing*, fasting in some time of great *mourning*; some are *subservient*, and introductory to others, as studying to preaching, consideration on

on to prayer, examination to the Sacrament: Now as a man must not alwayes abide in the *porch*, so hee is not to thrust out the *maine duty*, by continuing in the *subservient* duty, as many doe excuse themselves from preaching, upon pretence of still fitting themselves for the wroke; and so they are like men that gather timber and stones all their dayes, but never build; in these *preparatory* duties a man must have a care of his end [i], and wiselie order his way; and take this *rule*, when the heart is in some good measure quickned, then you have the end of that dutie, and so in the fulnesse of your spirit must go forth to meet the Lord in faith and confidence of acceptance.

Chap. 20

[i] *Quæ sunt ad finem, habent modum ex eo quod sunt fini proportionata.* Aqu. 2. 2. q. 17. a. 6.

3 You must take heed of *unfitting your selves by one duty for another*, especially by the *lesse*, for the *more principall*, as to draw out your spirits so far in beginning of the day in prayer, and other duties of like alloy, as to indispose and disable your selves for the worke of the day.

In all duties of godlinesse you must be *limitted* by calling, condition abilitie

Chap. 20. litie, occasion, opportunity: It is very hard to divide betwixt these things, and to give piety *her due*, other things *their due*, and it is impossible punctually to direct every man in this, how farre he should goe. But let these generall rules be considered. And *observe this*, that worldly respects, indulgence to nature, care of employments, observance of occasions, respect to our affaires, most commonly gaine upon piety, as the *Seas* gaine upon the *land*; these things are present, and suitable to nature, therefore they draw to them with much strength, and often get *Benjamins* portion, and are better served then the rest, they are *allyed* to our flesh and *kindred*, often have better usage then better *friends*; take heed of this, the *childrens bread is not to be given to dogges*; *Nabal* will be loath to give his bread and his wine to *David*, nature will bee apt to hold fast, and to be niggardly to piety, therefore you must be as wise Umpires moderate on both sides, and take heed the lean *Kine* eat not up the fat; how many souls are like *Anatomies* & *Skellitons*, whose outward man in strength, pleasure,

ſure, wealth, are like the Kine of *Baſhan* Chap. 20.

2. *Propoſition:* there *is a prudence* in Chriſtians directing them, as well in *meaſure*, as *matter* & *maner* of actions, and the ſame light uſually ſets the *bounds*, that ſheweth the *duty Prudence dwells with wiſedome*, *Prov.* 8. 12. and that God in whom theſe are united doth not part them in his diſpenſation of grace to man, *He hath abounded towards us in all wiſdome & prudence*, *Eph.* 1. 8. The renovation of our minds makes to *know what the good & acceptable wil of God is*, Rom. 12. 2. *a good underſtanding have all they that do his Commandments*, Pſ. 111. 10. and *a good man guids his affaires with judgement*, Pſ. 112. 5. *Prudence* is of univerſall uſe, in ſo much that ſome *Philoſophers* have thought there is no other vertue, but that this is that which doth all, and as the *Seas* paſſing by ſeverall Countries, get ſeverall names, ſo this *prudence* in reſpect of ſeverall objects, is called temperance, fortitude, juſtice, &c. But I ſhould rather ſay that other vertues are *executive*, and this *directive*, and ſo it is as needfull to the ſoule, as the eye in the body, all the graces are as ſeverall members;

2 Propoſition: There is a prudence directing as well in meaſure as matter and manner.

Chap. 20 members; but how shall they move aright if the eye bee wanting? God hath not built any *ship* to lade it with such treasure as is in his Saints, and sent it to sea without this *Pilot*; all creatures have their *instincts* to guide them to their ends, and the beast knoweth not only *what*, but *how much* to eat, drink, rest; and he that hath given this to all other creatures, would not make this *new creature* the godlie, as a world without the Sunne to give light unto it: *Wisedome* is the glorie of a man, and puts the beautie and crown upon everie action; except a man worke by this *rule*, how crooked and unshopen will his actions be? though *zeal conceive*, yet if *prudence form* not the conception, the *birth* will prove *a monster*: It may bee said, how is it then that men erre so much, some doing *too little*, some *too much*, and that men know not well how to guide themselves? I answer: 1 Their prudence is *imperfect*. 2 There is a *false guide* in everie man. 3 *Satan* perverts the soule by his counsels. 4 There is a *great fault* in men. 1 *Inconsiderate*, not hearkning to the counsels of wisedome

Yet men sometimes incuse

1 Prudence is imperfect. 2 There is a false guide. 3 Satan perverting. 4 Men faulty

dome, or not consulting with her. Chap. 20.
2 Some spirits are *too violent*, partlie by a *naturall vigour* and heate, (and indeed all that is not grace that seems grace; when the temper of the spirit is not regular according to rule, it is not right) partlie out of *excessive fears*, which are apt to hurry the soule as the windes do the Ship.

3 *Proposition*, it is *safer to extend* your selves by over-abounding, then to *come short*; it savours of a better spirit when a man is free, though in *excesse*, then when he is *slack* and backward; and it is not so much evil by abounding somewhat to pinch the *flesh*, as by abating to suffer losse in the *spirit*; the things that concerne the body are not of such value, as those that concerne the soule, and so much the more cause you have rather to leane to the right hand, because as there is a greater worth in the way on the right hand, so there is usually a disposition inclining rather to the left hand. Few men offend in passing their bounds. More men are found defective in giving almes, then excessive, and so where one sin any way of pietie carried with too full

Third Proposition it is safer to exceed then to come short.

Chap. 20 full a gale, an hundred lye becalmed; where one piece is more then weight, many are found too light.

Fourth Proposition: A man must not make his disposition a rule alway. Which in three cases is hardly bounded.

4 *Proposition*, That a man *must not be ruled by his own disposition*, but must seek a *rule* to walk by; for in some men the heart hangs with perpetuall hungring, after converse with God, that if there were nothing to *limit* them, they would scarce doe any thing else; and there are *three things* draw the heart still unto God.

1 Great comforts.

1 *Great comforts* in meeting God in duty; these make the soule to say as *David*; *It is good for me to draw neare to God*. Psal. 73. 28. When God opens himselfe and his treasures, and lets in his people to his presence, and feasts them with spiritual and joyfull sights, and tastes, this makes them loath to leave, but they hang on duties as the childe to the breast, and finding so sweet a conjunction of *plentie* and *sweetnesse*, are filled with delight, and are ready to say all things else, as *Abraham* to his servant when hee went up to the mount, *Stay thou in the valley*; the *spouse* was with her beloved, and found him as an *apple tree among the trees*

trees of the forreſt, whoſe fruit was ſweet unto her taſte, he led her into his *wine-cellar*, and ſhe was raviſhed with his love, and greatlie ſolaced in his ſweet embraces, and now ſee what care ſhe takes to keep that which ſhe joyed to *have*, and feared to *loſe*: *I charge you oh ye daughters of Jeruſalem, that ye ſtirre not up, nor wake my beloved till he pleaſe.* Cant. 2. 7. But in ſuch a caſe it is a point of *obedience* and ſelfe-denyall for a man to leave his *banquet*; to doe that which hee is called to; and we ſhould ſo preferre God to all our *comforts*, as to bee content to come downe with *Moſes* from the *Mount*, when he hath buſineſſe for us *below*. Chap 23.

2 *Love to God*: this is of a living and large diſpoſition, and apt to draw the heart much out; hee that loves comes as a *friend*, *he loves to come* and converſe with God, and even then when his neceſſities are not urgent, yet his heart is drawing heavenwards, as the wife loves to bee with her husband, &c. 2 Great love.

3 *Neceſſitouſneſſe of ſpirit*: when one is ſenſible of great wants, great corrupti- 3 Great neceſſities.

Chap. 20 corruptions, tentations, fears, then he is apt to be over-solicitous and active, especiallie when such an afflicted spirit, hath either both of these *two things.*

1 *An opinion that all good lyeth in duties*: When men thinke that a hard heart may bee softned, a stiffe heart bowed, a corrupt heart changed, and all good obtained by labour and sweat; men that know what it is to want, these will worke even their souls out of breath, and are so carried with desire of the *good*, that they are not sensible of the *labour*: But remember all lyeth in *Christ*, and therefore you must seek it from *Christ* by the means; if you make duty and endeavour your refuge, you are deceived.

2 If there bee an opinion *that God will not accept lesse*; this is the case of many, they have been at prayer, and that not only in sinceritie, but with importunitie, and with a full tyde of spirit, and yet they are afraid to betake themselves to their imployments, out of opinion that they have not done that which is *sufficient*, but that their occasion and necessitie cals for more

still

ſtill: but herein men have under- Chap 20.
thoughts of God, as if he were like the gods of the heathen that did not hear, or as if hee were hard to bee entreated.

Farther conſiderations to declare the queſtion.

For a cloſe of this buſineſſe I will in a briefe view preſent ſome things that are *conſiderable* in way of ſatisfaction in ſuch caſes.

1 Diſtinguiſh between *occaſions, and duties ordinarie and extraordinary*; for as when an *extraordinary* or great perſon comes, all ſtand by and give him place, which we will not if an *ordinarie* and common man come: ſo affaires and things of the world and nature doe ſtand for their owne and will not bee ſet aſide for *ordinarie duties*, to wait at the cloſet dore, as when an *extraordinarie* ſervice is performed. Your *time* is divided betwixt *heaven* and *earth*, therefore you muſt not onely give to both, but with *equalitie*, each muſt have His *owne*.

1 Diſtinguiſh betwixt duties ordinary & extraordinary

2 *There is a time to wait as well as to work*; when you have preſented your ſuites with what ſtrength you are able, now faith muſt come in and lay hold upon the promiſe, and you ought to beleeve

2 Know there is a time to waite as well as to worke.

Chap. 20 beleeve that God heareth; for you have his word. *The eyes of the Lord are upon the righteous, and his ears are open to their prayers*, Psal. 34. 15. Remember you come not to God to obtaine a promise and grant, but it is *obtained in Christ*; you must onely *sue it out* by prayer, and *whatsoever you aske in Christs name beleeving, you shall receive it*, Matth. 21. 22. so *Davids* practise, he begins often with *prayer*, but ends with *praise*; it is want of faith that causeth unquietnesse, though you should not rest in your *duties*, yet you should rest in the *promise*; if God hear not at *first*, yet he will hear at *last*, yea he heares when you thinke hee heares not. But you must give God *time*, that is all he requires, the *thing* shall be yours, but the *time* is his, doe with your *prayers* as with your *seed*, be patient till God come, *Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until hee receive the early and the latter rain*. Ja. 5. 7. *Be ye also patient, stablish your hearts, for the comming of the Lord draweth nigh*. When you have preferd a petition to the *King*, you doe not fall presently

presently to write another, but you wait a time convenient, and then you move againe; so doe with God, the doore is open, you may come *againe* in due time, but live by faith, and rest upon him as upon one that cannot faile you; yea, though you in weakneſſe ſhould have hard thoughts of him, though it may keep you long from the accompliſhment of your deſire, yet not alwayes: *If we beleeve not, yet he abideth faithfull, he cannot deny himſelfe*, 2 Tim. 2. 13. Chap. 20

3 Then a Christian may conceive he walks *approuedly* in the path of pietie, when *his ſoule is held up in life*, and when he groweth up in *Chriſt*, when God *bleſſeth* his labours it is a ſigne he *accepts* them, and though you cannot find a growth *upward* in joy, and peace, and triumph of ſpirit, yet ſee if you grow not *downward* in humility, hungring, mourning, zeale; and ſee if all grace be not more and more radicated and confirmed in you. I have beene haply too large in this *digreſſion*, but I have done it for the ſatisfaction of ſuch as walk heavilie, not knowing their *bounds*; I returne now to the *direction* which

3 Then a man walks well when he liveth and groweth

Chap. 20. which was to *improve divine assistance* when you have it, when God comes to fetch you to him, if you *put him off* as the Church did, *Cant.* 5. 2, 3, 4, 5. 6. you *may lose him* as she did; sometimes God comes as the *Angell* to *Lot*, and with a mightie power draweth on his people, and will not leave them; but at other times he so moves them, that the working of his power doth not effectually carrie on the soule, but leaves them at their choice; and now when the winde serveth, if he hoise not sail, we may be becalmed: therefore accept the season of grace, and be doing: and I say to you as *David* to *Solomon*; *Be strong and of good courage, and doe, fear not, nor be dismaied, for the Lord God even my God will be with thee, he will not faile thee nor forsake thee until thou hast finished all the worke for the service of the house of the Lord*, 1 Chron. 28. 10.

CHAP.

Chap. 21.

CHAP. XXI.

Third means to retaine a divine presence, is prayer, in which care must be had of the { *rise* / *carriage* / *end* } *of it.*

THirdly, take this *direction, beg his assisting grace*; prayer is the way to get it; in the sight of thy deadnesse, looke up to the God of life, and pray with *David, Make me to goe in the path of thy commandement, for therein do I delight, encline my heart unto thy testimonies, and not to covetousnesse, turne away mine eyes from beholding vanitie, and quicken thou me in thy way, quicken mee after thy loving kindnesse, so shall I keep the testimonie of thy mouth, hear my voice according to thy loving kindnesse, O Lord quicken me according to thy judgement: consider how I love thy precepts; quicken me O Lord, according to thy loving kindnesse*, Psal. 119. 35, 36, 37. 88, 149, 159. *When you finde your spirit willing, yet weake, that you cannot walk in your way*

Dire. 3. Beg assisting grace.

Chap. 21 *without help, then go to God, and pray as* David, *Uphold me according to thy word that I may live, hold thou me up, and I shall be safe, and I will have respect unto thy statutes continuallie*, Psal. 119. 116, 117.

In prayer look to the rise, which must be, In your *prayer* for help, I will propound *three things considerable*, for better *direction*;

the { *rise* / *carriage* / *end* } of your desire.

a Strong desires of walking with God, 1 The *rise* must be 1 a *strong desire of walking with God:* Then you are like to prevaile when you come in truth, *help* is often desired out of custome, and in this way many prayers are lost, therefore get thy heart to love the way, and when thy heart is with God, his hand will bee with thee; this argument *David* used in seeking help of God: *Make me to go in the path of thy Commandement, for therein I do delight*, Psal. 119. 35. *Let thine hand help me for I have chosen thy precepts*, ver. 173. *With my whole heart have I sought thee, oh let me not wander from thy commandements*, ver. 10. Take heed lest your hearts draw back when you

you seem to crave his grace [k], that you may walk in his wayes, for in such God hath no pleasure.

Chap. 21. k Quæ ratio est ut susurremus despicia domino preces nostras, cum præcepta ejus despiciantur a nobis? Quid dignius? Quid justius? Non audivimus, non audimur; non respeximus, non respicimus. Salvian. de provid. l. 3.

2 The *rise* must be *necessitie*: bee sensible of your owne insufficiencie [l], taking heed of trusting to your owne strength; I have shewed the evil of it before: *Trust in the Lord with all thine heart, and leane not to thine own understanding, in all thy wayes acknowledge him, and he shall direct thy paths*, Prov. 3.5,6. *But be strong in the Lord, and the power of his might*. Ephes. 6 10. He that seeth and considereth the *multiplicitie* and *spiritualnesse* of duties, the *varietie* and *activenesse* of corruptions, the *swarmes* and *violence* of tentations, &c. which lye in his way, will see he stands in need of a greater *strength* then his *owne*, that hee may breake through, walk on, and persevere unto the end, and he will bee forced to use such language as you finde, Psal. 143. 7,8,9,10,11. *Heare mee speedilie O Lord, my spirit faileth, hide not thy face from mee, least I be like unto them*

l Necessity. i Certum est animas auxilio divino opus habere in hac vita, & in altera. Cham. t. 3. l. 26. c. 9. 11. Vide Par. de virtut. cap. 11.

Chap 21. *that go downe into the pit, cause mee to know the way wherein I should walk for I lift up my soul unto thee, teach mee to doe thy will, for thou art my God; thy Spirit is good, lead me into the land of uprightnesse, quicken me, Oh Lord for thy Names sake, &c.* and hee will cry out as he, *We have no might against this great company that commeth against us, neither know we what to do, but our eyes are upon thee,* 2 Chro. 20. 12. *Necessity* must make you *beggars*, you must see that you cannot live upon the *stock* which you have received, God hath not given you so much, as that you should be able to subsist *without him*; the more indigent and poore you are, the more welcome you are to God, the needy shall find favour, *He filleth the hungrie with good things*: go then, and take up *Davids* words, *I am poore and needy, make haste unto me oh God, thou art my help and my deliverer, oh Lord make no tarrying*, Psal. 70. 5. and say as *Moses, If thy presence go not with us, carry us not hence: for wherein shall it be knowne here, that I and thy people have found grace in thy sight? Is it not in that thou goest with us?* Exod. 33. 15, 16.

Goe

Goe with the *Apostle* and pray much, and you shall have like answer from Heaven, *My Grace is sufficient for thee*, 2 Corinth. 12. 8. 9. Chap. 21.

2 The *carriage* and managing of your *requests* in this case must be *right*, with *confidence* in the might and mercy of God: you have abundant cause of chearfulnesse in coming to him; for besides this, that it is his glory to heare, and that our intercessor who hath taught us to pray that we bee not led into temptation, but to bee delivered from evill, and prayed for us himselfe, is with him, [m] and dear to him; consider this is Gods glorie, that the life and strength of his people depends upon him, he *helped Jesus Christ* our Head, *Esay* 42. 6. and if hee should not helpe you, the worke would not bee perfected: and so all that Christ hath done would come to nothing. God hath called you to this way, and hath appointed you by it to come to him, so that his end should fail if he help not; for this cause you have but little in *your selves*, that you might live daily upon his *almes*,

2 Look to the cariage of your prayer.

m *Christus inter nos petitor cum patre dator, non utique nos hortaretur ut peteremus nisi dare vellet.* Aug. Ser. 29. de verb. Dom. *Erubescat humana pigritia, ipse vult ille dare quem nos accipere*, ibid.

Chap. 21. God leaves you in necessity [n], that he may better shew his *mercie*, hee will uphold what his hand hath built; you have experience of his presence; if hee had not beene with you, you had not now been with him; his promise is with you, *Loe I am with you alwayes even to the end of the world*. Matth. 28. 20. It is a full promise, like a streame of living waters running in the Church for ever; he saith not *I will be with you*, but *I am with you*, that we might bee confident of his *constant presence*, and hee hath laid up much treasure in this promise, and therefore bids us looke well to it; exciting by the word *Lo*, which he sets as a Beacon on a hill, or as a speciall marke upon the head of this promise, as having much in. Therefore come unto God in much assurance, he hates suspitions and jealousies, *Let us therefore come boldlie to the throne of grace, that we may obtaine mercie, and finde grace to help in time of need*, Heb. 4. 16. This may be your comfort, that what you have not in your selves you have in God, and what you have in God is yours by promise; goe then and sue God upon his owne *bond*, God

n *Donum habitualis gratiæ non ad hoc datur, ut per ipsum non indigeamus ulterius divino auxilio &c. etiam in statu gloriæ quando gratia erit omnino perfecta homo divino auxilio indigebit, hic autem aliqualiter gratia imperfecta est in quantum homini nemo tot aliter sanat.* Aq Su. 12 q 109. a 9.

God will be sought°, prayer is the key of the promise, *Ezech.* 36. 36, 37. Though God bee our friend, hee may passe by us if he bee not called in, but when hee is going from us prayer takes hold: when Christ made as if hee would have gone further, being come to *Emaus*, *The Disciples constrained him, saying, abide with us, and he went in to tarrie with them*, Luke 24. 28, 29. *David* found God when hee sought him; *In the day when I cryed thou answeredst me, and strengthenedst me with strength in my soule.* Psal. 138. 3. When the angel sounded glory to God, he proclaimed peace; and *expectation or hope* to us, as some read it, *Luke* 2. 14.

Chap. 21. o *Poterat nobis etiam non orantibus dare, sed oratione nostra nos voluit admonere a quo accipiamus hæc beneficia.* Aug de bon. per. c. 7.

ρ ἐν ἀν θρώποις εὐδοκία *non a* δοκέω *sed a* δοκάω, *expecto unde* προσδοκία *expectatio.* Lud de Dieu 3 Looke to the end.

3. The *end* of your desire must be observed, for if your *end* be wrong, you are not like to speed; take heed of drawing downe the things of God to your *ends*, for this is evil, it is a making of God to serve you; for the *end rules*, and all that leads to it, is *beneath* it; the end is above the meanes, and all the means, as *Jacobs* sonnes sheafes, bow to *Josephs* sheafe, do homage to the end; they are all for the ends sake, and what

Chap. 21 a thing is this, to set God in a *servility* to our designes? if the vessels of the temple might not bee put to common use, how much lesse the help of grace? take heed therefore of seeking your selves, and desiring assistance to advance your selves, this is to desire God to lend his help *against himself*, and to make his Spirit the ladder of our ambition, it is as if a *Pyrat* should crave aid of his *Prince*, to rob his country; or as if a *subject* should pray his *Soveraigne* to help him to lift the crown from his head, to set it upon his own head: you may seek your selves, your owne ends are *allowed* you, but they must keepe their *place*, God must be your *last end*, come then and say, Lord help me that I may *honour thee*; I owe all to thee, but I can doe nothing without thee; if I have life from thee, I will live to thee; what I receive from thee, I will lay out for thee: *Restore unto me the joy of thy salvation, uphold me with thy free Spirit*: this is *Davids* prayer, but what is his end? *Then will I teach transgressours thy wayes, and sinners shall be converted unto thee*, Psal. 51. 12, 13. As if he had said, help me by thy hand,

and

and I will help others; *Draw me*, and I will bring company with mee: *wee will run after thee*, Cant. 1. 4. Againe the words following alſo ſhew the like ſpirit in him; *O Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe*, Pſal. 51. 15. as if hee had ſaid, My tongue is like an inſtrument prepared, if thy mercy may but touch the ſtrings, it ſhall ſound forth thy name; *I will run the way of thy commandements, when thou ſhalt enlarge my heart*, Pſal. 119. 32. *Hold thou me up and I ſhall be ſafe, and I will have reſpect unto thy Statutes continuallie*. verſ. 117. Thus be you faithfull with God, and his help will not faile you, but while *your eye is on him*, his hand is with you. Chap. 21.

Chap. 22.

CHAP. XXII.

Fourth meanes, keeping the favour of God, with directions how to do it.

Dire. 4. Keep Gods favour.

FOurthly, keep *his favour*, and you shall keep his *presence*, love delights and dwels with love: though the Lord have married you to himself in a covenant that is unchangeable, yet you may have lesse of your husbands company, except you keep his love; it is not *inevitable* transgression, but *voluntarie* offences which separateth be twixt God and you [q]; take heed then of harbouring lusts in imagination, or purpose, take heed of frowardnesse and rebellion of heart; unkindnesses breeds unkindnesse, can you with reason expect that God should bee with you, when you regard him not? *Can two walk in one way that are not agreed?* Amos 3. 3. walke then before him in all well pleasing, keepe close to Jesus Christ, for all the love of the Father is laid out upon the Son, and comes to you through him, be dearly affected to his people, for they are his friends:

q *Opus est ut tu non recedas ab eo, qui nunquam recedit, opus est ut non deseras & non desereris; noli cadere & non tibi occidet, si feceris casum, ille tibi faciet occasum, si autem tu stas præsens est tibi.* Aug. apud Greg. de Valent. t. 2. disp. 8 q. 1. p. 6.

God

God dwelleth in ſuch, 1 John 4. 12. Chap. 22.
When you have your friends good wil, you have your *friend,* and when you fall into ſtraits and luſts, and men and devils ſhall take up armes againſt you, if you come and ſay to God as *Jehoram* to *Jehoſhaphat, The King of Moab hath rebelled againſt mee, wilt thou goe with me againſt Moab to battle?* God will anſwer as *Jehoſhophat* did, *I will go up, I am as thou art, my people as thy people, and my horſes as thy horſes* 2 King. 3. 3. My brethren, you have a ſure way to retaine the favour of your God, he hath ſhewed you the way that is good, and have you not one alway with him, which is the delight of his ſoule, one ready at your requeſt to interpoſe himſelfe, and to take up all differences betwixt you and him? lye not therefore under any guilt, but every day renew thy peace and league with God, by making Chriſt thine advocate, then ſhall his face ſhine upon thee, and his Spirit ſhall not bee with-held from thee. Thinke it not enough to eſcape his wrath: a friend not only dreads *diſpleaſure,* but delights in the *favour* of his friend; it cannot

ſatisfie

Chap. 22. satisfie a *living* and a *loving* Saint, that Gods hand is not against him, except it bee also with him, or that God is not his adversary, except he bee his friend; a wicked man may feare his wrath, but a good man cannot beare his absence; if then you desire his presence, keep his favour; and because nothing but that which is against his will displeaseth, take heed of *crossing his will*. And for this I will prescribe two *Rules*.

Take heed of crossing God.

a Keep up love.

1 *Keep up love*, for this will make you of one heart with God; there will be an harmony in your hatred and his, your desire and his, your delight and his, your wils will runne in the same channell with his: feare may make the *life* better, but love makes the *heart* better, it carrieth a man out of himselfe, and casts his affections and actions into Gods mould, it workes after his patterne, and doth all to please him, as love in the wife subjects her desires to the desire of her husband; love would hold you in an uniforme course of holinesse, and all strayings in life are from decayings of love, this binds the soule to God, so that as the hinder

der wheeles in the Coach follow the forewheeles, being all conjoyned; so the heart is drawne after God by love, love will not suffer you to please your selves with any thing that may not please your God, nor to swerve from this rule to gaine the world: but as Gods love fulfills *your will* in giving all good, so your love in its measure will fulfill *Gods will* in doing all good; aud this is the property of our communion with God, there is a continuall intercourse of love, Gods will and mans sweetly conjoyning in a happie concord, mutuallie delighting each in other, and mutuallie filling the desires each of other, *God dwelling in his, and they in him*, 1 Joh. 4. 16. they cleaving to him, and he to them. Chap. 21.

And let mee a little more open the power and efficacy of love in this businesse, and when I have done, you shall see that it contributes not a little to the keeping of the heart to God.

1 *It sharpens and preserves desires*[1] after God; and what are desires but reachings of the heart? the soule by desires doth as it were with *extended* and spread

1 Love quickneth and preserveth desires 1 *Animæ motus radix est amor.* Paris. pars 1 part. 1. de univers. c. 1

Chap 22 spread armes raise it self after God, it will make a man unsatiable, alwayes thirsting, and now though the armies of the *Philistines* be in the way, yet the soul will break through all for the waters of *Bethlehem*; desires after God have *much good* in them, they *capacitate* the soul, an hungry man eats much, the promise *emptieth* it selfe freely upon such. *Blessed are they that hunger and thirst after righteousnesse, for they shall be filled.* Matth. 5. 6. and they quicken the soule; as they make it *receptive*, so they make it *active*, *Psal.* 63. 1. It sets all the wheeles in motion, it will not suffer the soule to be at rest, it cannot take content [f] in any thing except it be fulfilled, but will put out all her sails and oars, in strong pursuance, *Psal.* 63. 8. *My soule followeth hard after thee.*

Γεδὲν ὄρεον ἄδει ὅταν σεινῇ.

2. It *makes resolute*, regardles of all things in comparison of what it longs for, and fearlesse, [r] and invincible; no terrors can deter him, but as a Gyant he rejoyceth to run his race [u]; It makes also unweariable, no labours too great but love will find *patience*; no difficulties so long, but love will finde *tolerance*

f It makes resolute.

r Quid non audet amor,

u Grata ignominia crucis qui crucifixo non est ingratus. Bern. in Cant. Ser. 23

rance, and longanimity, nay love thinks nothing hard; *The commandements are not grievous*, 1 Joh. 5, 3. It is a great advantage to have *ſtrength of reſolution*, for now the ſoule will be, 1 *more full of all endeavours*; the bow full bent delivers the arrow with full ſtrength, a piece full charged will go off with great force, and its fulneſſe and vigour in doing that, is the grace of the action. 2 *More ſteady*, it is hard to ſtop the ſoule when ſhe runs with ſtrength: what was ſaid of *Ariſtides* is much truer here, you may as well almoſt ſtay the Sun in heaven, as put ſuch a one out of his way: when the reſolutions are ſtrong, the ſoul is like a fenced City, it is hard for tentations to break in: there is room left for *Satan* to worke, when through coldneſſe of affection there is weakneſſe in the reſolution, a *faint denyall* begets new *ſutes*, and a doore left unbarred gives eaſie entrance, *When you cleave not to God with full purpoſe of heart.* Acts 11. 23. other things may get in betwixt God and you, the *ſteeple* moves not becauſe it is ſetled upon its baſis, but the *Weather-cock* is turned with every winde. Chap. 22

3 It

Chap. 21 3. It makes yielding

3 It *makes the soule of an yeelding temper*: when God hath your love, he hath the *key of your hearts*, love sets him in the throne, all the faculties will *bow* themselves with offerings to him, love opens the *eares* to hear God, and moves the *hands* to worke, and the *feete* to walke, and the *head* to devise for God: God may have any thing in a time of love, hee never comes out of *season*, when the heart is in this temper, if he say the word, it is done, love cannot say *no* to God, it is ful of *promises*, *easilie entreated*, is not churlish, but of a *liberall* property, it stands readie for all service, and will trample upon all reasonings, respects, contradictions, rebellions that rise up against God; *if* God say of the deerest lust, fall upon him, it will not spare; *if* God say, I must have thy libertie, it saith, there it is; *if* God say, thou must bee impoverished for my sake, it saith I am content; *if* God say, I must have thy life for my glory, it saith, Lord it is thine, take it, I am thine, do what thou wilt: *love can not hold when God asketh*, but will *give* all, *do* all, *suffer* all; *if* God call, it will runne out of estate, peace, friends, the

the world it ſelfe; yea, when it doth *much*, it thinkes it *little*, yea nothing, and ſo when it hath been labouring for God, it ſtill ſaith with *David*, *What ſhall I render to the Lord*, and with the Apoſtle, *Lord what wilt thou have mee to doe?* it ſticks at no *coſt*, nay it is glad it hath any thing for God, and counts this the beſt *uſe of all*, to lay it out for God, and this *the beſt poſſeſſion of all*, to loſe all for God. Chap. 22.

4 Love *will make you fearfull of loſing God*, every mans *fears* are equall to his *love*; ſo that as the worldly man feares to loſe the world which is his God, ſo a godly man feares to loſe *his God*. *Elies heart trembled for the Arke* while he ſate watching to hear newes of the battle, 1 Sam. 4. 13 *fear makes men wiſe*[x]. Prov. 1. 7. it keepes the heart waking and watching, it keepes the eye upon the treaſure, and ſoone apprehends the leaſt receſſe of God from a man.

5 Love *keepes the intention right*. 1. Upon the *right end*, it is as the byas to convert the ſoul in all her wayes to her God: for what is love but embracing of God, and ſuch a cloſing with him.

[x] ὁ φόβος βουλευτικὰς ποιεῖ. Arist. pol. πρῶτον τῆς σοφίας σπέρμα. Clem. Alex. 5 It keeps the intention right. 1 On the right end.

Chap. 22 him, as that as it finds indigence and want of him, so it hath *complacence* and contentment in him, yea & that contentment breeds hunger after what it *hath not*, & gratitude for *what it hath not*, & so turneth all designes and her whole course to this thing, that shee may bee still blessed and more blessed in the fruition of God. 2 It keeps the intentions *in due plight* in themselves: 1 Makes them *actuall:* love hath a *good memory*, it carrieth the stamp of God upon the heart, and seldome forgets him, the soul lives where it loves [x]: and as love came in by the *eye*, so it delights by the same doore to run out to God [y]. 2 It makes them *vigorous* and serious, and so able to order and regulate all the motions of the soul in their right way: Thus love is very usefull in this point, to keep you from straying from God, and consequently needful, that you may by holy walking retain his *favour* and *presence*.

1 In due plight. 1 actuall.

x *Anima ubi amat non ubi animat.* y *Vbi a mor ibi oculus.*

2 vigorous.

2 *Hold this as a fixed verity*, that *that is best which God wils*; all that are come to God do beleeve this, else they had not come, for what could draw the heart from all its good but that which

2 That you may not crosse or offend God, hold fast this truth, that Gods will is best.

is

is greater then all; but though this be *habitually* in them, yet they doe not alwayes *actually* beleeve it, for what ſhould be the cauſe of their *excurſions* and deviations, but becauſe at preſent they think it *better* to walk in *another way* then *the way of God*; there are but *three cauſes* of *voluntary declining* any thing, either it is becauſe 1. the thing is not *worth entertainment*, at leaſt 2. upon *ſuch tearmes*, or becauſe 3. a *better thing is preſented* which wee cannot enjoy with it, ſo that if a man could carry this truth in his heart unblotted, that it might ever appeare *legible*, it would be to his gadding affections as a curb, and ſettle the ſoul on God as on her Center. If you could beleeve that you cannot mend your ſelves, or make your condition better any other way, you would *be ſtedfaſt and immoveable*, for now you would ſee a *conjunction* of Gods will and your chiefe good, ſo that in croſſing his *will*, you ſhould croſſe *your ſelves*, as wiſedome ſpeaketh; *Hee that ſinneth againſt me, wrongeth his owne ſoule; all they that hate me, love death.* Prov. 8 36. Chap. 11.

To

Chap 22. Means to hold that fast.

To *help you in this* as in a matter of great importance.

1 *Get a cleare knowledge of God*, what *he is in himselfe* and of the *wisedome* of God in the *Commandments*, which are full of *reason*, and of the *end* of the command, thy good, and of the *nature* of that good.

2 *Make this knowledge actuall*, often minde it.

3 Know that there is *reason to give the lye* to all opinion of good out of Gods way and against his will.

1 Because *Gods love is fullie towards you*, and so perfect that he hath not cut off *any good* from you.

2 *All that is truly good agreeth with his will*: as the *formalitie* of *truth* is the agreement that it hath with the *minde* of God; so the *veritie* of *goodnesse* is the agreement that it hath with the *wil* of God: and again, all true good is from him and eminently in him[z], therefore that which stands in opposition to him cannot be good.

[z] Omne bonum in summo bono

3 *Consider the subject of such misapprehension*; hee is either one covered with *darknes*, or clouded with *passion*: men naturally are blind, and so *call evil good*,

good, and good evill; and good men sometimes are clouded, & with a *frenzie* of passion distempered, and judge that good, which when they become sober they count the greatest evil, and which is the truest judgement, whether that of a man *drunk*, and not himselfe, or that of a man that is *calme*, clear and himself? Chap. 22.

4 Remember that you must needs *erre in judging that to bee good* which you cannot entertaine with *contentment*, but a godly man finds these *two things* as sure notes of the *true evill* in every sin. 1 *Fear before*, and in admission of it. 2 *Paine and repentance after*, and that ever [a].

[a] *Chilo damnum lucro turpe se prætulisse dixit.*

ἡ μὲν γὰρ ἅπαξ ἐλύπησε, τὸ δὲ διὰ παντὸς. Laert in Chil.

5 When you see two *crosse counsels*, weigh well these *two things*, 1 the *Counsellors*, 2 the *Reasons*.

First, weigh the *Counsellors*; consider well who they are that stand up to oppose God, and you shall find that which may disable their testimonie, they can be but *one of these*, either your *own lusts*, or *Satans suggestions* and tentations.

Chap 22 tions. As for your lusts, consider, 1 They cannot encline *to any good* for kinde which God alloweth not, all the *difference* between God and them is in the *time, measure, order, manner, means*, and therefore since you have the *same good* in Gods way, is it wisedome for *circumstances* to hazzard your soules? 2 They urge *without reason*, therefore called *foolish lusts*, and brutish; it is true, they have a *colour* of reason, but such as a sparke of wisedome would see to be *follie*. 3 The *order* of reason and nature is that you should *affect by judgement* [b], and not *judge by affection*, affections are blinde guides. 4 Lust can see nothing but what is *present and sensuall*, but they see not the *spirituall evil*, nor the future calamity and dolefull consequents of sin: now it is against reason to bee so *improvidently precipitant*.

b Irates dicente quodam optimum esse, quæ quisq; cupit fruitur. πολύδε μεῖζον τὸ ἐπιθυμεῖν ὧν δεῖ. Apud Laert.

And as for *Satan*; what can bee expected by his counsell who seeks in all to destroy? and let this prevail with you, that all opinion of good in that which is against the will of God, is either immediatly, or mediatly from *Satan*.

Therefore

Therefore ſee what cauſe you have to beleeve that that is *beſt* which *God willeth*, and if you can carrie this truth engraven upon you, it will bee as a wall to limit and *ſhut up* your inordinate affections, and to *ſhut out* and breake the force of Satans temptations; *here* you begin to be taken when you are ſeduced, if this fort had ſtood, you had been ſafe, and if you keepe to Gods *will* in all, you ſhall have his *favour*, and conſequently his *preſence* in all. Chap. 22

2 Weigh the *arguments* that are uſed *on both ſides*, for you ſhall by this better judge betwixt them. 1 *God urgeth debt*, you are his creatures, you live at his coſt and charges, he hath done you good and not hurt all your dayes: can your luſts plead this? whence comes fears, griefe, paine, want, death, hell, but from ſin? *You are then debters, not to the fleſh to live after the fleſh.* Rom. 8.13.

2 God propoſeth *good without evill*, can your luſts do ſo?

3 God propoſeth *eternall good*, but the pleaſures of ſinne are but *for a moment*. a Momentaneum eſt quod delectat, æternum quod cruciat, &c.

Chap. 22. 4 God proposeth a *certain good*, but lust cannot, ambition may reach at honours that it may never attaine, covetousnesse may hunt for riches, which it can never finde.

5 God proposeth *all good*, but lust onely some *particular* good; *voluptuousnesse* proposeth pleasure, not dignity, &c.

6 God proposeth *good to the posteritie*, but can lust do it? nay it draweth to evill without care of *posteritie*; yea to the *shame* and calamitie of posteritie.

7 God proposeth *true good*; that which comforteth and giveth life *indeed*, but all the proffers of lust are *delusions*: *Solomon* tryed it, many spies have traversed this land and finde it a *continent of lying vanities* and true *miseries*, therefore keep close to God that you may have his *favour* and *presence* with you.

CHAP.

CHAP. XXIII.

Fifth means, keeping in Gods way.

FIfthly, take this *direction*: *Keep your selves in Gods way*, else you cannot expect his help. *Thou meetest him that rejoyceth and worketh righteousnesse, those that remember thee in thy wayes*, Esay 64. 5. Dire. 5. Keep in Gods way.

Here are *two things* to be carefully observed.

1 That *the things which we undertake be good*, that we may pray as *David, Hold up my goings in thy paths, that my footsteps slip not*, Psal. 17. 5. For in an evil action to aske his aide is to provoke him, it is an high indignitie, it is to draw the great God into a cursed confederacy with sinful man against himself. 1 Let that we do be good.

2 The things must be such *as we are called unto*; for if out of rashnesse and folly, or pride and vain glory, we thrust our selves into actions, or difficulties without warrant or command, we may misse our aime, if we think to bee carried through with a divine hand. 2 What we are called to.

Chap 23. Quest. *Quest.* How a man may know when he is *called to such or such a worke.*

Answ *Answ.* 1 *Some actions are tyed* and appropriated to an *office*, as administration of Sacraments to a *Minister*, execution of Justice to a *Magistrate*, &c. Concerning this take *these rules.*

1 *Ordinarily* no man is called to the *work of an office* which is not called to *the office*; therefore *Saul* and *Vzziah* sinned: *Samuel* told *Saul* when he being a *King* had medled with the work of the *Priest* in offering sacrifice; *That he had done foolishlie, and kept not the Commandement of the Lord his God*, 1 Sam. 13. 13. And when *Vzziah* went into the Temple to burne *incense* upon the Altar of incense, *Azariah* with his brethren *withstood him, and said unto him, It appertaineth not unto thee Vzziah to burne incense unto the Lord, but to the Priests that are consecrated to burne incense, go out of the sanctuary for thou hast trespassed, neither shall it be for thine honour from the Lord God.* Chro. 26. 16, 17. 18.

2 No man is called to *the office, in whom is not fitnesse*, and *ability* for it, these things at the least are requisit.

3 No

3 No man is called to any act of *of-* Chap 23
fice, but according to *commiſſion and or-*
der annexed to his office, as for the Ma-
giſtrate to execute judgement without
hearing the cauſe, &c. So long then as
I keep my ſelf in my *ſtation*, and do the
work that belongs particularly to mee
in *my place*, I may comfortably expect
the good hand of God, and with chear-
fulneſſe I ought to walk in my way, and
not to afflict my ſoul, with feares and
cares; God that hateth *preſumption* in
men thruſting themſelves into things
too great and weighty, doth require
alacrity in thoſe whom hee calls to his
ſervice; when he puts *Joſuah* into that
great office of being a leader to his
people Iſrael through the wilderneſſe,
he promiſeth to be with him, and often
preſſeth this; *Onely be thou ſtrong and*
verie couragious, Joſh 1. 5, 6, 7, 9.
What ſhould I ſpeak of *Moſes*, *Gideon*,
David, *Jeremiah*, *Paul* and others, in
whom you have ſo many patterns of
Gods goodneſſe, not leaving his ſer-
vants in that way which he ſets them
to walk in.

Anſw. 2 *Some things* belong to men Anſ. 2.
as partakers of the *heavenly calling*, as

Chap. 23 all acts of *piety* and *charity*; yet in these take this rule:

A man is not so called to these as that all are to bee done by *any one*, at *any time*, in *any measure*, in *any manner*, but we must wisely know how to order our wayes with *discretion*, for it is not enough to do good, but we must do all according to patterne, in *due season*, & in *due order*, for a good work may bee marred in the handling, when we walk not by rule, as when a man neglects his calling and is unseasonably in conference, hearing, fasting, praying, he cannot upon just ground expect Gods assisting presence, and blessing in his way, and so on the contrary.

Answ. 3. Sometimes a man is *above ordinarie course called* to some worke: and here we find the calling of a man to be *of God*. 1 When he hath a *particular word*[d]; so *Abraham* had a particular charge to leave his countrey and to slay his son in sacrifice; So *Peter* also had a particular word to walke upon the water, and God failed them not. 2 A *strong bent* and inclination of heart, so *Paul was bound in his spirit to Jerusalem*, though dangers waited for him,

d *Qui lege privata ducitur, publica non constringitur.* apud Episc. Sarisb. de iustitia oper. c. 12.

him, *Acts* 20. 22. ſo it is judged of *Ehud* in killing *Eglon*; of *Phyneas* in ſlaying *Zimri* and *Cosbi*. 3 When God fits not onely with a *diſpoſition*, but with a *ſpirit* for the *worke*, as when he called *Saul* to the *Kingdome*, hee gave him *another ſpirit*. 4 When hee gives *peace of heart* in their way, and bears them out againſt all accuſations from within or without, ſo *Paul* and *Silas* had this *teſtimony* of their *calling* to their worke, a *ſpirit of glory* reſting upon them. Chap. 33.

Queſt But evil men have ſometimes a great *flush of ſpirit*, courage, abilitie, peace and confidence, have they this *of God*? Queſt.

Anſw. 1 God may employ even *wicked men*, and may for the ſervice of *himſelfe* and of his *Church*, fill their ſailes with a full gale of great *gifts*, and carry them on with a ſtrong *hand*, ſo he helped *Cyrus*, *He ſaith of Cyrus, he is my Shepherd, and ſhall performe all my pleaſure*, Eſay 44. 28. and, *Thus ſaith the Lord to Cyrus, whoſe right hand I have holden or ſtrengthend, &c.* Eſay 45. 1. Anſw.

2 There is a *naturall ſtrength* which

Chap. 23 may do much, some have a natural vigour and confidence, which enables them to do and suffer much.

3 Mens *lusts and sinfull ends* and respects may *adde activity* and vigour to their spirits in good actions [e], *Jehu* was zealous, but that flame of zeal was inkindled by the love of the Kingdome; and many others do much, but it is by the strength of their self-love, and politique ends.

e Vis. Hug. Grot. de verit. relig. Christ. l. 2

4 There is a *diabolicall power* of that Prince of the aire, who *worketh in the children of disobedience*, whih makes his *zelots* as God hath his [f], as *Pharaohs magitians* wrought like unto *Moses*, so Satan transformes himself often into an Angell of light, and in a way of seeming pietie, and devout zeal makes many to be valiant Champions. But there is this difference of that common assistance of the Spirit of God to evill men, and of the strength from nature, lusts, or Satan, from that which the holy *Spirit* gives to the godly in their wayes.

f *Pertinacia hæretica est obduratio voluntatis ipsorum, & obligatio diabolica, qua eos trahit quo vult & sicut vult, & ut fu iosi, ea sustinent ex insania cordium quæ vix sanitas sustineret.* Guil. paris. de ten. & resist. Vid. eundem de uirt c 21.

1 That which is from *naturall temper, lusts*, or *Satan*, is often found in an *evil cause*, as *Sauls zeal* before he was called

called of Christ, was madnesse *against the truth*. Chap. 23.

2 Only the spirit of holinesse workes by *love to God*, others for other ends.

3 Only the spirit of holinesse makes *more holy* by all assistance which it affordeth, this onely winnes the heart; so that the more God is with him in his way, the more hee loves him, and loves to serve him, and so hath this evidence that it is from God, because it tends to him; so *Davids* heart was filled with love when God appeared for him, *Blessed be the Lord, because he hath heard the voice of my supplication, the Lord is my strength and my shield, my heart trusted in him, and I am helped, therefore my heart greatly rejoyceth, and with my song will I praise him.* Psal. 28. 6, 7.

Let this suffice in this *digression* for brief answer of these *questions*, now let us returne to the *direction*; be sure you keep in Gods way, for you cannot find God but in his own way, when the arke and pillar of fire (the word) moves before you, walk after it, and then you shall finde God pouring in himselfe, and girding your loynes

Chap 23 with ſtrength: *Waite on the Lord and be of good courage, and he ſhall ſtrengthen thine heart, waite, I ſay, on the Lord,* Pſal. 27. 14 *Fear thou not, for I am with thee, be not diſmaid, for I am thy God, I will ſtrengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteouſneſſe, I the Lord thy God will hold thy right hand, ſaying unto thee, Feare not, I will helpe thee, feare not thou worme Jacob, and yee men of Iſrael, I will help thee ſaith the Lord, and thy Redeemer the holy One of Iſrael,* Eſay 41. 10, 13, 14. It is a precious promiſe, a man may ſay and ſigh in himſelfe, alas, the worke is great, and I am weake, but God ſaith, *I will ſtrengthen thee and help thee*; and if the difficultie bee too great for thee, yet it is not too great for me. But a man may ſay, alas they that warre againſt mee are many and great, and I cannot ſtand before them, I finde mightie luſts, ſtrong diſputes, ſtrong tentations, but ſee what God ſaith, verſ. 11. 12. *They that ſtrive with thee ſhall periſh, they that warre againſt thee ſhall be as nothing, and as a thing of nought*; they may come againſt thee,

thee, but thou ſhalt bee above them, Chap 23.
they ſhal vaniſh, they are no more then a ſhadow. But a man may ſay, I finde my heart ſhaking at the ſight of theſe ſons of *Anah*, and I am ready to ſay in my ſelf, *I ſhal one day fal by the hands of Saul*: to this God anſwereth. 1 By a repulſion of feare in a word of encouragement; *Fear not nor bee diſmaid*, which he repeats again and again: 2 By iteration of the promiſe, *I will help, I will help, I will ſtrengthen thee, I will hold thy right hand*: as if he ſaid, I will ſurely do it. 3 By calling in his attributes as witneſſes and aſſurances. *I am Jehovah*, one that is, and will give being to all my words, *I am the holy One*, one that cannot deceive you. 4. By pleading his relation and affection, *I am thy God, I am Jehovah thy God, thy Redeemer*; as if he had ſaid, I have given my ſelf to you, and have undertaken to ſave you, and therefore fear not; thogh thou art but a *worme Jacob*, yet will I *uphold thee*; oh then that we could now in our way rejoyce, and ſay as the prophet, *The Lord Jehovah will help mee, therefore ſhall I not be confounded*. Eſay 50. 7.

Chap. 24.

CHAP. XXIIII.

Sixth and seventh meanes: Be doing, and wisely and diligently use the means of grace.

Dire. 6. Be doing. g *Orans & non operans iram provocat* Greg. mor. l. 18. *fol.*

BE doing: many cry Lord help, but they stirre not up themselves,[g] but think to live all upon supply from heaven: but if you keep the seed in the garden God will not encrease your store, you must plough and sow, and in your endeavours look for the blessing from above; you have a life in you, and you must put it forth, God hath said he will help you: that is, you must do what you can, and hee then will joyne with you[h], he hath said, *He will meet you*, Esay 64. 5. that is to say, he expects that you should bee comming, and then he will come; the mother will lead the childe by the hand, but the childe must use his legs, hee will doe as men doe with young swimmers, hee will hold your head, but you must use your limbs; I shall speake more of this when I come to speake of such as seeme to be deserted of.

h *Dū faciemus adiuvat. Certate, adjuvabo, vincite, coronabo.* Aug. apud Par. de ten. & resist. c. 1

of God but are not, they find a deadnesse, but it is not because God will not co-work with them, but because they doe not co-work with him: I will at present onely say what *David* said to *Solomon* his son, *Arise therefore and be doing, and the Lord be with thee,* 1 Chro. 22. 16. Sit not weeping and sighing, for that will not profit, you must be doing[i]. Chap. 24.

Wisely and diligently improve the meanes of grace, for God doth ordinarily worke onely in them and by them, where they are afforded: hee hath shewed you the way of life; if you walke not in his counsels, no wonder if deadnesse and deformity of spirit overtake you; having spoken somewhat of this before, I will here adde these *two things.* 1 *The faults of men in the use* of the means. 2 The *inducements* to use them rightly.

i *Si lachrymæ prodessent malis auro eas emeremus.* Plut. consol. ad Apoll. οὐ γὰρ τὶς πρῆξις πέλεται κρυεροῖο γόοιο. Dictum Priami ad Achillem. apud Hom. Dire. 7.

First, there is a faultines in the godly, often in the use of the meanes, which weakens them and takes off their vigour.

1. *Prophanenesse,* when men come with *slight and common spirits* to these holy things, without *due composednesse,* reverence

Chap. 24. reverence, and preparednesse; this is to provok God to forsake his sanctuary, and to leave his ordinances, unclothed of their wonted working power, and quickning vertue, for this is not service that hee can beare, it overthrowes his Majestie, and layeth his honour low when men come so before him; *If I be a Father where is mine honour?* Mal. 1. 6. As if God had said, your unholy and contemptible carriage in my worship, declares that you set light by mee, and make nothing of me; if you had mee in esteeme as your God, you would worship me as God; *Let us have grace whereby wee may serve God acceptablie with reverence and godlie feare,* Heb. 12. 28.

2 *Confidence misplaced*; when you make the minister his gifts, graces, prayers, or the things that hee administers your *trust*, God will not bear it: remember that gifts and ordinances though they be ordained for edification, yet they are but *instruments*, & the whole force of the instrument depends upon the *chiefe agent*, the waters of *Bethesda* heale not except the Angell move

move them[k]; *neither is hee that planteth any thing, neither he that watereth but God that giveth the increase*, 1 Cor. 3. 7. God hath not appointed these as things without which hee could not work, but *out of liberty*, because it pleased him, *partly* to convey himselfe in a way sutable to nature, the word & Sacraments being fit things to deal with intelligent and rationall creatures, and *partlie* that his name might be more honoured in the fellowship of many in the ordinances, therfore our trust must not be in them, but in God, 1 *Cor.* 2. 5.

3. Men come not to them *for this end*, but as the empty spirits of men unchanged, gather the chaffe, and cockle, but lets go the wheat, and preferre a fine weed before the ears of corne, so many that are good do catch at things lesse usefull[l], for the most part men have what they seek and no more; in a field one comes to get wood, another to pick flowers, another to take aire, and the sheep come to get food[m]: there is a spirit among men too much carried after difficulties, novelties, depths, disputes, and by this means they become to be like some children

of

Chap 23.

k *Ipsa adpitoria distinguenda sunt, aliud est sine quo non fit aliquid aliud quo fit: priorum generum sunt media instituta a Deo, secundi est gratia Dei.* Aug. apud Camer. coll. amic. p. 306.

l *In picturis, Colores plus afficiunt quam lineæ.* Plut. περὶ παιδ. ἀγωγ. *picturam amamus.* οὐχ ὡς καλὸν ἀλλ' ὡς ὅμοιον, *at orationem non quæ convenit, sed quæ placet.* ibid.

m *Sicut in agris apis captat florem, capra germen, radicem, & sic in legendo poemata alius historiam captat, alius elegantiam.* idem ibid.

Chap.24 offswelled heads, but weak limbs and little strength: this should bee your end, to get life, to meet God, to be filled with the Spirit: you may be *fatted in gifts*, and *lean in grace*, like a tree full of *leaves* and branches, but empty of *fruit*: knowledge is good, when it is sought to a due end, not to set up your selves above others, but to set up God; it were good to count nothing *good to you*, till you finde *God in it*; a thousand notions are but vanities, and as empty clouds in the aire, except they dissolve themselves in showres of grace and holinesse upon the heart; *As new borne babes desire the sincere milk of the word, that you may grow thereby*, 1 Pet.2.2.

4 Men use not the meanes *in faith*, but are ready to say as *Naaman*, what are the waters of *Jordan?* except you beleeve you shall not *see the power of God*; when you say in your hearts, my heart is corrupt, dead, dark, past cure; what is this but to charge God with weaknesse & folly, in appointing these helps that cannt profit? though lusts & tentations be many and strong, yet remember God is able to deliver [n].

[n] ἐμὲ δὲ πρὸς ...ποσας ...ντικὰ ...τεις. ...ixit Anti... ...Nevarchæ ...hostium ...ultitudi... ...em metu. ...ti.Put. ...ophth.

5 Not

5 Not *drawing out the efficacy* of the meanes, *by prayer, application, meditation*; you should hear for *hereafter*, the word should remaine upon you, and you should *mould*° and forme your hearts to it, and by it: the benefit of the ordinances comes not alwayes *at present*; they are like grapes that must be pressed: what encouragment doth God give oftentimes? If you were wise you might get much; doth not God present them sometimes like the flowing breasts? now if you would lye sucking, how might you be filled? you put from you the word when it is like a mine not halfe broken up, yea often when you are neare to springs of life, you cease to dig; the diligent hand maketh rich; a hungrie soul finds many sweet meales in your leavings, God would give much of himselfe if you would stay by it. what if nothing come at present, doe with the ordinances as with a pump, dwell at it and the waters will flow; it is not much hearing, but wise hearing that carrieth the blessing, the word must be laid up, and must soake into the heart. *John* 8. 37[q].

Chap. 24.

° Ro. 6. 17. εἰς ὃν παρεδόθητε τύπον διδαχῆς.

p οὐ χ[illegible] ρεῖ ἐν [illegible] μῖν i. [illegible] οὐ χωρ[illegible] ἔχει. Camerar[illegible] Sermo [illegible] ne non p[illegible] trat in [illegible] dit. Lud[illegible] de Dieu.

Secondly,

Chap.24 Secondly, let me adde a little *for inducement*, to put you upon seeking God in this way.

1 Consider *it is Gods way*, therefore you must not expect good without it, it is his way and he will make it good; he hath appointed the meanes for this end, and therefore they shall prosper that use them; his power, wisedome, goodnesse, stand all inviting you, being as so many seals of this truth, that they shall live that heare, and they say to thee, *Oh thou that art named the house of Israel, is the Spirit of the Lord straitned? are these his doings? doe not my words do good to them that walk uprightlie*. Mic.2.7.

2 His *promise is with you*; how fully hath he expressed himselfe in this, *Incline your eare and come unto mee, hear and your soule shall live*, Esay 55. 1, 2, 3, [q]. And hath not Christ annexed his presence to his ordinances, for his peoples good unto *the end of the world?* Mat. 28. 20. Looke then at the ordinances in the *promise*, and see how God hath engaged himself unto his servants: if you could beleeve, you would see God more in his Sanctuarie; but as it is

q *Verbum Dei animæ vitæ, virtus, victus, custodia, &c.* Bern.

is ſaid that Chriſt *wrought no more miracles in his owne countrie becauſe of their unbelief*, Mat. 13. 58. ſo God ſhuts in his power from working, becauſe your heart is ſhut up in unbeliefe; you ſhould go with gladneſſe to the houſe of God, as to a place of feeding and healing, rejoycing in hope to finde an effuſion of the Spirit from on high, according to the *promiſe*. Chap 24.

3 *God hath done it*; you ſee by theſe meanes he prevailes upon men; and turnes from darkneſſe to light, and raiſeth from death to life; you ſee others how they flouriſh in the Courts of Gods houſe as trees by the water ſide, and have not you your ſelves found God often, cauſing the ordinances to come as Ships laden with rich treaſures for you? have not *your heart burned* when you have heard him ſpeaking? have not ſome ſermons been as *Elias chariot*? hath not Chriſt come often when his Diſciples have been together? why do you not then upon ſuch experiences, walk diligentlie and chearfullie in the Goſpel?

4 *It is Gods glorie to meet his people*; it ſets out his goodneſſe, wiſdome, power,

Chap 24

er, mercy, faithfulnesse [r], as the Sunne in clearnesse, it makes his name precious, his wayes sweet, his people fruitfull, and *herein* (saith Christ) *is my father glorified that yee bring forth much fruit*, John 15. therefore you have cause to seek to enjoy God in this way.

5 Consider *with whom you have to deale*. 1 One that *knoweth who seeke him*, he knoweth who are his friends, and seeth all the reachings of thy heart after him: Christ asked the woman whom she sought, but he knew shee sought him, and so shewed himself unto her; the childe may seek the mother and she may bee ignorant of it: but there is not a prayer, not a sigh after him, but it is in his eare, not a teare for him, but it is in his eye. 2 *He can do what you desire*; hee can carrie you on as upon Eagles wings, he is a fountaine of life, and hath enough for you, and for thousands. 3 *He is pittifull*, he is sensible of your case [s], he knoweth your need of him, what weaknesse you are left in, if he bee not with you, what tentations and lusts breake in, what sorrow and heavines if

r *Cæsari, cum stetit as Pompeii de gloriosis erigi iussit, dixit Cicero* τὸς δὲ Πομπείου ἀνδρίαντας ἔστησας, τὸς δὲ σοὺς ἔπηξας. Plut. de capiend. ex hostib. util.

s H. b. 4. 15. *Compassio cum impassibilitate perdurat.* Bern. de grad. humil.

if you enjoy him not. 4 Hee is the *authour of that deſire* which you have after him, and God knoweth the *meaning of his own Spirit*; theſe deſires he ſent from himſelf, to bee as *Pharaohs chariots* to bring *Jacob* to *Joſeph*; and when they have brought you to God, will hee not accept you? hee would not have ſent for you, if he meant not to help you, therefore ſeek him with faith and diligence in the meanes, that you may have his preſence for your guide and guard in all your wayes. Chap 25

CHAP. XXV.

Three counſels to ſuch as are deſerted.

NOw I come to deal with ſuch as are forced to draw this ſad concluſion againſt themſelves, that God hath *departed* from them: and I feare when men ſeriouſlie conſider what hath beene ſaid, that it will be found that not a few have cauſe to ſit down in the duſt and to poure out teares in the ſad ſenſe of their grievous loſſe of the quickning preſence of God;

Me

Chap 24. Me thinks it is visible in some that they are changed, and have declined from that lustre, life and activitie of spirit, which seemed once to be aloft, and to be elevated to an excellent height of holines, and heavenly mindednesse, but now lyeth grovelling in the dust, with clouds and chains of evident darknes and death upon them. And now I wish for such a spirit, that I might come to them with like successe, as the Angel to S. *Peter* when hee lay sleeping in the prison: *The angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying, Arise up quicklie, and his chains fell off from his hands, and he went out and followed the angel.* Acts 12. 7. 9, God hath sent us also to strike off mens chaines, and to open the iron gate that leads into the spirituall citie, and hath given us the hammer, *Jer.* 23. 29. and with it the key of the Gospel, *Luke* 11. 52. And oh that hee would mannage these by his strength, that men might bee delivered that are in prison.

In dealing with such, I will take this course to draw them out of these deeps

I will

Chap 25

I will lay down the { *matter of perswasion,* / *arguments to prevaile,* / *rules to direct.*

First, *the matter of perswasion,* or the things that I plead for are,

1 *To consider well whether you be not in this case*: Call home your thoughts and send them as *spies* throughout all the *region*, and see if you finde Christ in it as in former times, see if thy soul lye not as Jerusalem, when the *Babylonians* came upon it, are not the wals broken downe, the gates burned, the Temple spoiled and pillaged, the inhabitants driven into captivitie? Inconsideracie undoeth men, you will never sit downe by the waters of Babylon and weep, till you remember Sion, from whence you are carried; there could not be place for so much sloth & securitie in you, if you did see and consider how you are. According to the acquaintance which men have with themselves, so are their feares, cares, joyes, endeavours. No man will seeke for what he thinks he hath. *Laodicea* dreamed golden dreames, when she slept in povertie and sought not relief, because shee knew not her need,

1 Counsel. Consider if it be not so.

Chap 25 need, *Apoc.* 3.17. It is not a sleight view, or weak conjecture, or transient thought, or light suspition which will rouze the heart out of her sleep; these things may disquiet, but they are as weak physick, which moves the humors, but removes them not, working paine, but not cure; If you saw your selves indeed wrapped in darkenesse and death, lying like *Lazarus* in the grave, covered with earth, bound up and putrified, you would then heare when we cry to you, *Lazarus arise.* Necessity would quicken you, nothing could hold you, you would mourn and howle, and pray, and seeke, and not cease till you finde, therefore put the case out of doubt, and be serious and impartiall, it is wisdome to know well what it is not safe to bear, and to know we have not that which is miserie to want.

2 *Counsel.* Make haste to recover. 2 When you see in what case you are, *make haste to recover*, take heed of trifling, the businesse requires speed, therefore as the Angel said to *Peter*, so I say, *Arise quickly*, Acts 12.7.

1 Because you are at constant losse. 1 Consider *you are at a constant losse*; you will not let your money lie dead, you

you count every day loſſe when it is not uſed, when your ſhips bee ready to go out, or come in, but cannot for want of winde. My brethren, *Grace* is your *ſtock*, your money, the eſtate which is laid up in the ſoul, as in a ſhip that is bound for heaven, the place of the richeſt trade, and when you lie becalmed, and cannot put forth, you loſe much: if you had a winde, if the Spirit did come with gales of grace you would grow rich. The more goods you ſend to heaven the greater will your account bee; But when you lie ſtill and trade not, or when your commodities are not vendible, you wrong your ſelves: Think of it, you have but a few dayes to trade in, and what you ſow, that you ſhall reap; if you were good husbands, diligent and induſtrious, what might you get? Whereas by careleſneſſe you are at loſſe, you might be getting, more grace, ſtrength, teſtimonies of divine love, ſights and taſtes of hidden treaſures and pleaſures in this life, and might bee alſo ſtill adding to the heap of glorie in the next life. Count therefore every day a great loſſe, and bee ſpeedie. Chap. 25.

Doe

Chap 25. Doe as the Disciples when Christ called them; *Immediatlie they left all and followed him*; and as *David*, *I thought on my wayes and turned my feet unto thy testimonies, I made haste and delayed not to keep thy Commandments.* Psal. 119. 59, 60. weigh it well. 1 *Grace is the richest treasure* of heaven and earth, that brings in the best advantage. 2 *You lose* it may be, *such a time of trade as you may never have again*, as the dayes of *youth* and *strength*, and *health*, when grace doth waste, or the dayes of the *Gospel*; while the sun shines you should make hay [t].

[t] Τὸ χειμερον μέλλει μοὶ, τὸ δ' ἄυξιον τίς οἶδε.

2 There is no reason of delay.

2 *There can be no reason of delay*; if your case be sad, and you feare to beginne so dolefull a worke, and so stir in such a wound, will it not be worse? and must not the thing be done? and though there be pain in stirring, yet it is the way to the cure, and the disease is worse then the *pain*: or if you think to take a fitter time, I say there is no *choise in present necessitie*; deliberation is *idle* where the eminence of the danger requires present action: would you lie still and consult of a fit time, if you were in the *sea*, or if your house were on

on *fire*? or if you thinke to dispatch some businesse first? then I say this is folly, may not both be done? or will you with *Saul* bee seeking your asses when a kingdome seeks you? will you leave your childe starving, to goe to feed your hogs? or if you thinke it is hard to recover your losse, and so rather sit downe in heavines[u], then put forth your selves in endeavours; then I say mourning will not help it, is it hard, but is it not necessary? will it not be harder? or if you thinke I may find my selfe in better case, my heart more quicke, more soft, I may have a better time, then I say, and you may not; what promise have you that while you lye still, your work shall be done to your hands? nay, have you not learned, doe you not understand that if you come to him with what you have, you shall receive what you have not? there is therefore no reason of delay.

Chap. 25.

u *Compressis manibus* prov. & Latin. & Heb. Liv. l. 7. Drus. prov. hebraica.

3 *Delay is very sinfull* in this case.

1 *It is disobedience*[x]: the authority of a Superior is as much crossed in the

9 Delay is var. sinfull.

x Disobedience.

x *Si praeteriit tempus, praeteriit sacrificium.* l. 3. Minut.

[illegible] *non licet qui suo tempore non sacrificat.* Drus. prov. Cleri. [illegible] *qui tardius solvit.* Elem. Jurisprud. part. 2. 10.

Chap. 25. *time* as in the *matter* of his commands: the Jews had sinned as well in *misplacing* their feasts, as in *neglecting* of them; you call your servant to come presently, and he saith I will come a week hence, and how do you construe this? the Jews thought to build the Temple, but because they did it not in *Gods time*, God was angrie, *Hag.* 1. 2. 4.

2 Ingratitud 2 *It is ingratitude*; God calls you to come to him that hee might doe you good, and you say you will come at leisure, would you doe so with your King in such a Case?

3 Contempt 3 *It is contempt of God*, and of his *favor*, you count it not worth your pains, for if you were willing you would do what he demands, nothing keeps you at a distance from it but dislike, if the heart were pleased it would yeeld.

4 Jealousie. 4 There may bee *hard thoughts of God in it*; you think he will not pardon, or accept you, but then why doth he call you?

5 Disloyalty 5 *It is disloyaltie*; why are you willing to be unserviceable to your God for a *moment*? what are you fit for when you are asleep? and would you not

not that your servant should rise when you awake him? much time is gone, you have but a *short time* of *service*, and your *reward* is for *eternity*: up then, and lose no more time for shame, that have lost so much, is not he worthie of all thy time, that is thy life? rest not then in purposes and promises; for if the heart were faithfull, it would not onely wish but worke, not only purpose but performe [y].

chap. 25

[y] δώσωνες vocabantur quæ semper dicunt δώσω sed non dant. Sic Antigonus vocabatur, ὁ δώσων ὡς ἐπαγγέλτικος μὲν, οὐ τελεσιουργὸς, &c. plut. in Paul. Æmil.

4 *Delay is dangerous.*

4 Delay is dangerous.

1 *It is Satans advantage*; when you are without God, he is diligent to deprave and corrupt; when the *body* is dead it is meat for wormes; when the *house* is emptie, there is roome for lusts and all evil. *Mat.* 12. 45. you may get guests which you can never be rid of.

1 It is Satans advantage.

2 *God may depart againe*; It is a great condescension when the great God comes to call upon you to come to him, if you stand off he may turne from inviting to threatning, and from

2 God may depart again

Chap. 25. kinde intreaties to bitter chidings; love will not beare contempt [z]; therefore hear when he calleth: if you take not his offer, if you accept not the *season*, you may provoke him to go, *never to returne* againe; but you may runne out your time in a *dying life*, your sunne may bee clouded while you live, God may leave you to the will of *Satan* in a great measure, to buffet and binde the soule in chaines: therefore be speedy.

z *Debet amor læsus irasci Qui rogantem contempserat, forsitan audiet obiurgantē* Hier. ad Heliodorum. de laud. vit. solit.

3 *Put on to purpose.*

3 *Counsel.* Put on in earnest. 1 With strength.

1 With strength muster up all your power, that you may recover your selves out of the hands of those that have prevailed against you, and that you may regaine the ancient liberty which you have lost, and have a gracious hand of God with you in all your wayes, you may seeke and not finde, except you seek with much contention. 1 The heart that hath long gone astray will not be easilie brought in frame, there is such an habituall deadnesse upon it, that without much intensnesse of endeavour it will not be raised. 2 God will be hardly pursued and pressed, hee hath set all things in a

way

way of Justice, so that he that fights shall overcome, all degrees of grace and enlargements of spirit in life and joy come as rewards: he is not in case to receive that is not in case to seek, for he knoweth not the worth of his presence, that doth not strongly seek it: many times many lose the commodity, because they will not give a little more. Chap. 25

2 With continuance; sit not down till you have attained; presse on, and resolve never to be at quiet till God returne againe: he seeks in vaine that seeks not till he finde. 2 With continuance

Chap. 26

CHAP. XXVI.

Motives to use these counsels; taken from possibility of recovery.

THe *second thing* is, the *arguments* to perswade; if a man lose his health, friends, riches, libertie, it is no hard thing to perswade him to endeavours of recoverie, and to run after them that hee may bring them home againe; but in spirituall things, men are often content to sit down with the losse of things of greater worth, and it is hard to set the wheeles of the soul moving in a serious studie to regain them. But let such who finde themselves deserted, provoke themselves, to endeavour the cure of this evil, and I will propound *two things* as perswasives.

{ 1 *possibility* } of recoverie.
{ 2 *necessity* }

1 Motive. It is possible to recover.

First, it is *possible* to regain what you have lost, it is a comfort that there is hope, hope addes life to endeavours, but despaire kils them; sit not downe as if all hope were cut off, say not my wound

wound cannot be healed, lay not out your selves for dead men [a], you may recover.

1 *You have power to seek it*; though much deadnesse bee upon you, yet if you be in *Christ*, you have a spirit of *life* in you, you have a *naturall* life, a *rationall* life, and a *spirituall* life: *reason* doth much in many without grace, much more may you; a *Christian* is a living thing, and all *life* hath *power* to doe the acts of *life*, not to be able to *act* is to be *dead* [b]: I have shewed before tht God never leaves his people *whollie*; but though he withdraw his *arbitrarie influence*, yet not the *vitall*; that may cease in a great measure, which is to the *well-being* of a godly man, but yet neither doth that cease *totally*, nor doth God at any time hold backe that which is to *life* and *being*; you have a power, therefore *you must blow up the grace of God in you*, 2 Tim. 1. 6, * there is fire in the embers, μικρὰν ἔχεις δύναμιν; *Thou hast a little strength*. Apoc, 3. 8. And as in a *naturall* way, God expects that nature should work, or else he will not work; so in a *spirituall* way, think not to find God

Chap. 20

a ἄγετε μὲν ἐκ ποδὼν τὸν οὐκ ὄντα μᾶλλον, ἢ μὴ δέ-να. Soph. in Antig.

1 Because such have power to seek it.

b *Vivere est agere*. Sen. *as hoc reprehendit* Scalig. de subtilit. ex. eccli. 101. 5.

* ἀναζωπυρεῖν.

Chap. 26

God except you seek him. Call upon your selves [c], set your minds to consideration, commune and plead with your selves, for your life is preserved by *knowledge*, as it is wrought by it; and *consideration* is like the drumme in an Army, to put all in motion; a considerate man is an active man, apprehensions and thoughts put life into the heart; therefore stirre up your selves; if you will not keep your selves, God will not; but if you will do what you can, God will draw neare, *James* 4. 8.

c *Bene responsum sub Rustico Herculem invocanti, cum in limo haerebat plaustrum, nam ut ea admove, bovet stimula sic Deos invoca.* τὴν χεῖρα πρὸς φέροντα τὸν θεὸν καλεῖν. apud Suid.

2 *You are capable of reviving*: though now deadnesse bee upon you, there is a *warmth left* [d], there is great difference betweene one in a *swound*, and one *dead* [e].

2 Are capable of reviving.

d *Quidni accedere possit a quo recedere potuit?* Bern. in Cant. Sermon. 28.

e *Aptius multo, est subiectum omne ad recipiendum influxum Dei semel, praehabitum quam eum quo semper caruit ut titio recens extinctus, & adhuc fumigans aptior est ad flammam.* Mau Ben. Isc. de resur. l. 1. c. 4.

3 As you have a *power*, so you have *encouragement*, you have need to consider this, for an humble spirit is apt to oppose it selfe, and to sit down with hanging heads, feeble knees, weeping eyes, fainting heart, as if it were incurable, like them, *Acts* 27. 20. In such a darke

3 There is encouragement in this case.

a darke and ſtormie ſeaſon they reckon themſelves among the dead, and think that *all hope is gone* of getting out of theſe deeps; but now conſider there is hope. Chap. 28

1 *The life you have is from Christ*, it is dear to him; he laid downe his life, that you might live, he hath planted in you that grace you have, and will hee not cheriſh his owne worke, which with ſo much coſt and care he hath undertaken? the breathings of thy ſoule are the breath of his own ſpirit, and he wil own it; if you come to him, *he will in no wiſe caſt you out*[t], Joh. 6. 37. That grace you have was given you to fit you for communion with him; & when you come to him, will he ſhut the doore? he opened the doore in your heart when you ſhut it, and wil he not open his doore when you knocke? hee loves to doe much for his, for he loves them much: your are not ſtraitned in him, but in your ſelves; what is the meaning of the Goſpel, doth not Chriſt ſtand with a ſumes in his hand? why do you not look to him with faith who is as full of goodnes as of power? is hee not your head? are you not his, a Their life is from Christ, and dear to him

[t] οὐ μὴ ἐκβάλω ἔξω.

Chap. 26. members? hee feeles your paines, and sickneſſe, yea hee well knoweth and that by experience in his kinde, what it is to be without God, and knoweth there is no help for you but in himſelfe; your unkindneſſes ſhall not hinder, if you will be friends with him, he will be a friend to you; the *adulteresſe* ſhall find acceptance if ſhe *return*, *Jer.* 3. 1.

2 *You have a promiſe*, why then doe you not lift up your heads? you cannot come before you are called, and what you want is readie for you; hee hath ſaid he will give reſt to the wearie, ſtrength to the weak, light to the blind, health to the ſick; he would not have ſaid theſe things, but that hee would have you rejoice in hope; when you come to aſk the ſpirit, it is granted before you aske, *Luke* 11. 13. *If you that are evil know how to give good gifts unto your children, how much more ſhall your heavenly father give the holy Spirit to them that aske him?* Do you think that you have more compaſſionate love then he? you thinke if your children come hungring, crying, fainting for bread, you could not deny them, how much

a There is a promiſe to ſuch as ſeek.

much lesse will Christ? your love is nothing to his. *He is love.* 1 *Joh.* 4. 16. that is to say, he is the fountain of love, he works it where it is, and that love that you have to him, is from him; and would he be loved of you, if he did not love you? certainly hee was your friend, before hee made you his friend. 1 *John* 4. 19. So then beleeve, and God is readie, good hangs in the promise like ripe fruit, if you shake the tree [f] the fruit will fall; turne this promise into prayer, plead with God in his own language, make his bond thy petition, live upon his word; if you beleeve it shall bee well, if you have faith as a graine of mustard seed, those mountains that lye upon you shall be removed; when God deales with us by way of promise he deales the sweetest way, for what would you expect but his good will? and how would you know his good will but by his word? by the promise you have God not inclining and yeelding, but determining, binding himselfe; by this ladder climb up, and bowe thy soule before him, upon the pillars of faith, which doth so surely interest thee

Chap. 10

[f] *Verba expressis, sed Vallia, dicit, solet de promissis speciosis quidem, sed fallentibus.* apud Cælium l. 15. c. 2.

in

Chap. 76. in thy God: he proclaimeth and makes heaven and earth his witnesses that he is yours, hee hath given such power to faith, that he that beleeves sits upon the throne with Christ, *Apoc.* 3,21. and is made Lord of all the treasures of the kingdome, *All is yours.* 1 Cor. 3. 22. Yea, God hath so tyed himselfe to his people, that he hath not only said aske, seek, pray, but *command me.* Esay 45,11.

3 Experience. 3 *You have experience*; you are ready to say as *Gideon*, what signe dost thou give me? stil the heart crieth for *security*, and is hardly satisfied, have you not signes? what is the word but a signe of his favour? what is the Sacrament but a signe and seale of his love? what is the grace you have but a signe, and earnest of his love? What are all the Saints but signes, a cloud of witnesses? *Esay* 43. 10. 12. *Chapter* 44. 8. Others. How many cripples have you seene walking and leaping? how many sick healed? how many dead raised? and why doe you think he should be harder to you then to all? what thinke you that he hath some speciall quarrel to you? are you alone, and have you none

none like you in ſin? what if it were ſo, yet is not all the ſinnes of all the Saints more then yours? cannot hee pardon thy perſonall debt that hath ſealed a diſcharge to ſo many thouſands? it matters not how much thou oweſt, a *mountaine* is as eaſilie covered in the ſea as a *mole hill*. Chap. 26

Have not you your ſelves experience? bethinke your ſelves, have you not often beene refreſhed by his hand? did you never finde your bones out, and your ſoule ſicke till now? and who helped you? when you came grovelling in the duſt, with your backes bowing under preſſures, did he not lift up thy ſoule with a renewed ſtrength? when you came with yokes upon your necks, irons on your hands, and feete like poore captived ſlaves, did he not hear you when you cried? when you had but a little roome to peep at, and could out of a cloſe, ſtinking, darke dungeon ſee but little of heaven, when you ſoules were almoſt among the dead, and you had but ſo much life, as to crie *Lord help me*, did he not help? Nay, how often *unſought* hath he come to you? When *Pharaoh* and his taſk-maſters Your own.

Chap. 26 masters made your soules to serve, you did not send up the *groanes* and cries that *Israel* did, yet hee came and led you out, not into the wildernes, but unto *Canaan*, and give you liberty, peace, and the good things of the land, when you had run in a sort out of all; you came not as the *Prodigall* to his father but *hee came* to you, and renewed your stock, and filled you be calmed soules with fresh gales of grace; And now after all this, when he hath beene such a friend, so faithfull, such a father, so mercifull, will you say there is no hope? No, rather say, if new tentations arise, and new lusts that break in and spoile, say as *David*, *The Lord that delivered mee out of the pawe of the Lion, and out of the pawe of the Bear, hee will deliver me out of the hand of this Philistime.* 1. Samuel 18. 37. and as the Apostle, *Wee had the sentence of death in our selves, that wee should not trust in our selves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver us, in whom wee trust*

ἀπόκριμα τοῦ θανάτου.

that

that hee will deliver us [h] 2 Corinth. 1. 9, 10. Chap. 27.

h παλ-
λα' κις
ἐυξαμένῳ μοὶ ἀεὶ θυμῆρες ἔδωκας τέκμαρ ἀκυμάντου ζεῦ
πάτερ ἐυπλοίης, δοίης μοὶ καὶ τοῦτον ἔτι πλόον, ἠδὲ σαώ-
σαις ἤδη κακ' καμάτων ὄρμισον εἰς λιμένας Lub. ἀνθολ. l. 1

CHAP. XXVII.

Motives to seek recovery, taken from necessity.

SEcondly, as your recovery is *possible*, so when you feel a decay of spirituall life, this is no state to be rested in; 2 Motives, it is not to be rested in.

for it is { *sinfull*, *hurtfull*.

1 It is *sinfull*.

1 Consider *what becomes of that precious talent*, and trust of worth which lieth in your hands? doth it not lie dead by you? 1 Because it is sinfull. 2 Talents lye dead.

2 *Where are you in such a case*, are you not sleeping in *Meshek* and in the *tents of wickednesse*? is not thy heart gone out from the presence of the Lord? are not other lords in Christs throne? is not thy way a way of spirituall whoredome, robberie, disloyaltie, 2 Where are you.

&c?

Chap 27 &c? are not other gods set up in the temple of the living God? are you not found with *Saul* against *David*? are you not departed and gone afar off?

3 If you know not your case, it is stupidnesse if you know and yet rest it is wickednesse.

3 *Either you know that it is thus or not*; if *not*, then what stupidnesse, what carelesnesse, not to misse him who is your Lord, your husband, your father, your life? if *yea*, then to rest without him, is to despise him highlie; what do you but chuse *Egypt* and her *calves*, before *Canaan* and the *arke*, and presence of the Lord? What doe you but set God, his Son, his Spirit in the dust, to be trampled upon by everie vanitie, and everie base lust? to cast off the yoke of *Christ*, to serve the *beast*; yea, to cast downe the crowne of Christ, and to make his throne the foot-stoole of his enemies?

Secondly, it is hurtfull.

2 *It is hurtfull*, and it must needs be hurtfull that is sinfull.

1 Comfort cut off.

1 *It cuts off the comfort of the soule*; the Sunne shines not bright when the aire is full of clouds, and the Spirit is not a *comforting* spirit, where it is not a *quickning* spirit; you may enjoy for a time some contentment in the creature, but when these trees shall wither,

wither, when theſe fountains ſhall ceaſe, or bee imbittered, then what will you doe? you cannot finde comfort in God, when you are farre from him. Chap 29

2 *All things are dead when you are dead*: a dead man loſeth with himſelfe all things, and all things die to him, when he dieth in himſelf. 2 All things dead. *Nil miſero vivit ut moriente ſui.*

1 When you are in this caſe, your *receptive* and *active* power is weakned, you cannot ſo well complie with the means of life, there is a great *unſuitableneſſe*; as water that is *frozen* is not ſo capable of impreſſion, nor ſo apt to move as before, a weake man cannot live upon his food, as hee was wont; the wheeles of a Clocke that are clogged with duſt cannot run well; there muſt be ſome *fitneſſe* in the *recipient* to joyne with the *agent*; wet wood will not enkindle ſo ſoone as drie wood; a living heart will finde that to bee effectuall, which a dead heart finds but as a ſhadow; thoſe promiſes, thoſe mercies, thoſe duties, thoſe thoughts, which raiſe others with much power, are but as the blaſts of winde upon the rocks to you, thoſe meanes which are

as

Chap 27 as the waters of *Nilus*, which makes the land rich in fruits, are to you but as winter showres, which bring up nothing.

2 *The power* of God is the *life of all*, though you had as much life as an *Angell*, and had the food of Angels, yet except God be in it, you will not thrive: the ordinances are called the *power of God* Rom. 1, 16. 1. Cor. 1. 24. because they are the instruments of his power: now we know the power of the *instrument* depends upon the *agent*; the plough is fit to cut the ground, but the skill and strength of the husbandman must guide and move it: if the *Angel* of Gods presence move not in these waters, they will not heale; *All meanes are nothing, it is God that giveth the encrease.* 1 Cor. 3.7 therefore there is no safe resting in such a state without God.

3 The heart groweth worse.

3 The *heart groweth worse and worse*: as the dead body groweth more and more corrupt; this should awaken you; if you get not, you lose.

Consider 1. *What a change this is*: you did converse with *God*, and now with

with *devils*, you were Christs *freemen*, now *drudges* to Satan and your lusts; you had *Eagles* wings to soare aloft, and now you are like the *Serpent* that creeps on his bellie and licks the dust; thy soule was beautifull as a pleasant *palace* for the King of kings, and now it is a *dungeon* of darknesse, a sepulchre, a prison, a den of unclean spirits; oh the vast difference that is betwixt a man enjoying God, and a man forsaken; and to this consider, that it groweth worse and worse, your *bondage* encreaseth, your *lusts* grow, the *palace* groweth more ruinous, the *dungeon* darker, the *den* fuller, all goeth down-ward, worse and worse. Chap. 27.

2 *Your case groweth more incurable*: the *heart* groweth harder, the *minde* blinder; Satan is ever working, hee loseth no time, and you may bee carried out so farre into an ocean of sinnes, and miseries, that it will be hard recovering land againe: the continuance of sinne leaves so deep a dye, as sometimes will not out till death; when the temple was sorelie wasted & spoiled and lay long in ruines, though in time it was built up again, yet the

second

Chap. 27 *second* temple was not like the *first*; therefore you hurt your selves much by carelesnesse: stirre up and awaken your selves, bee not willinglie worse and worse, suffer not that to abide, which when it hath entrenched it self, will not without much difficultie bee beaten out again, and when you have wearied your selves, it may bee you will not be able to raise your spirits to their old vigour; diseases hanging long, leave often such impression, that nature seldome gets up: the fire of the *second* temple some Jewes say was not like the fire in the *first*[i].

[i] *Ignis super altare cubabat sicut canis, quia vis eius extincta erat, at in priore templo, erat ignis iste sicut leo.* Gu. æus de rep. Hebr. l. 1. c. 14.

4 You may have worse times for seeking of God.

4 *You may have a worse time* to seek unto God then now: if age, if sicknes, if captivitie, if povertie, if anie miserie come, then it will be an ill time to finde thy heart so out of frame to have banks to mende, when you have lesse time, lesse help, lesse strength, and when also the windes are high and the seas unquiet breaking in upon you, is to bee taken in an ill time: consider this, you must bee better ere you dye,

you

you muſt builde up the ruinous houſe within; if you neglect theſe times of reſt, you may be forced to doe it in a hard time, when you muſt worke by day, and watch by night, carrie a toole in one hand, and a weapon in the other; if you have a journey to take, you will take the fitteſt ſeaſon; now is your ſummer, walk in the light while you have it; now you have the help of ſtrength, health, friends, ordinances, proſperous eſtate; you will finde when theſe are gone it will be a ſad thing to have this worke to do. Chap. 29

5 *God will fetch you in,* if you come not, hee will ſhake thy *ſoule* with *feares*, and droppe bittern eſſe into thy ſpirit, or ſend outward afflictions upon thee to viſit thy careleſneſſe upon thee. Phyſicians (they ſay) in the cure of the *Lethargie*, doe ſometimes put the patient into a *feavour*; when *Epheſus* lay in ſuch a ſtupified condition, Chriſt came with a ſharpe medicine, *I will come unto thee quickly and fight againſt thee, &c.* Apoc. 2. 4. 5. *afflictions* will ſtirre you: when God layeth on the rod, you will feel that it was a bitter thing to neglect him, then 5 God will fetch you in if you come not.

your

Chap. 21 your heavie eied and sleeping conscience shall hit you home, and as the young Lions roare and yell, so shall the thoughts of your hearts fill you with a cry like unto that of the Prophet, *Hast thou not procured this unto thy selfe in that thou hast forsaken the Lord thy God, when hee led thee by the way?* Jer. 2. 17. and now it will put you in minde of running to your pleasures and sinfull vanities, as the Prophet doth; *Now* (saith he) *what hast thou to do in the way of Egypt, to drinke the waters of Sihor; or what hast thou to do in the way of Assyria, to drinke the waters of the river? thine own wickednesse shall correct thee, and thy back-slidings shall reprove thee*[k]: *know therefore, and see that it is an evill thing and bitter, that thou hast forsaken the Lord thy God, and that his feare is not in thee.* vers. 18. 19. My brethren, if the *word* will not, the *rod* must; learn then to avoid blowes; if counsel draw you, you may escape, but the rod is for the backe of fooles; if you come not in, expect some sad messenger; God will do as *Absalom* with *Joab*, who set *fire on his corne*, because he came not when he

k Peccatum est spiritui sancto locum quasi dialecticus & medium ad conclusionem contra peccantem. Vid. Paris. de libel. divin: c 25

hee sent for him. 2 *Sam.* 14. 29, 30, 31. Chap. 9
Therefore while the season is *calme*, put forth, and seek to regain what you have lost.

6 *God is not well pleased* when hee withholdeth himself; when he estranceth himselfe, and is not with you, it is a signe that hee is angrie. Remember those words of *Moses*, Numb. 14. 41, 42, 43. When you goe to fight against the *Canaanites* and *Amalakites*, your lusts and tentations; you *cannot prosper*. *Because yee are turned away from the Lord, therefore the Lord will not be with you*. And how doth the Church bewaile the displeasure of God against her? *Thou hast cast us off and put us to shame, and goest not forth with our armies*. Psal 44. 9. It is true, that sometimes out of his *soveraintie* and absolute dominion, he may doe this, but yet the thing in it selfe is a signe of disfavour, therefore it is not safe to abide in such a case; let then your *relation* to him, the *knowledge* of his power, the *sweetnesse* of his favour, your *love* to him, the *kindnesse* which hee hath shewed you, put you upon a studie of reconcilement, that you

may

Chap. 17 may enjoy your former happinesse, and his ancient loving kindnesse.

3 Motive. As Gods presence with you is, so is your life.

According to the presence of God with you, the proportion and measure of spirituall life will bee, as the more the plants have of the *Sun*, the more they thrive. All the *efficacy* of ordinances, and all the *activitie* of grace depends upon this: as the house of *Obed-Edom* was *blessed* and all that pertained to him when the *Arke* the signes of Gods presence was with him, 2 *Sam.* 6. 11, 12. so great prosperitie of soul is there where *God* hath his abode, and where hee puts forth his power and spreads his quickning vertue upon the soule: were it not an happinesse to be inriched in grace, and to have your grain of mustard seed growing up unto a tall tree? Awaken your selves and fall to thinking of this matter, why are you willing to live so poorelie that might live like Princes? and to creepe with the snaille, when you might mount as Eagles? let me suggest a few *incentives* to quit with your spirits.

We should not be content with little.

Because if you have but little, you can doe but little.

1 If you *have but little, you can doe but little*, for nothing can exceed the *sphear* and compasse of its ability, much

grace

grace makes ſtrong to worke, and a- Chap. 9.
bundant in working; a full ſpring makes a full ſtreame, much grace gives much willingneſſe, as your willingneſſe is ſo is your ſtrength; I ſay not that ſtrength and willingneſſe are alway equall, for I know a godly mans will is beyond his power, *and he cannot do what hee would*, Gal. 5. 17. but yet by how much the more the heart is prepared, by ſo much the more it is enabled; the greateſt part of the impotencie and deadnes of unregenerate men is *this*, that they are *unwilling* and averſe unto God, and *diſaffection* bindes them as in chaines, that they cannot walke with God; and the *ſtrength* of a godly man lyeth moſt in his *will*: what is the ſtrength of luſts in others, but the *will*: what is the ſtrength and courage of a ſouldier but a ſtrong *will*? what is the bountie of a liberall man but a large *will* to doe good? This will bee then your advantage, you wil *do more* when you *have more*, and the more *you doe*, the greater will your *reward* bee; *Hee that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reape bountifully*, 2 Cor. 9. 6. Every

Chap. 27 man hath a large field to ſow in, for the world is as a field to every man; therefore get much into your garners, that you may now ſow much, and reap much when the harveſt cometh.

a Your works will be more perfect.

2 *Your works will be more perfect* and compleat, if you have *much*; everie thing works as it is; there is a great difference betwixt the work of a *child*, and of a *man*, *When I was a childe I ſpake as a childe, I underſtood as a child, I thought as a child, but when, &c.* 1 Cor. 13.11. Actions are the *births* of habits; and the childe will carrie the *likeneſſe* of the Father; if the ſpring be affected with an ill qualitie, ſo will the ſtreams alſo; a man that hath but little of his trade and art, cannot make *compleat* worke, but his work will carry a *print* of the weakneſſe of his skill. A famous Painter coming to his friends houſe, and not meeting with him, would not leave his name, but with his pencill drew a line, and bade the ſervant ſhew his maſter the line, and when hee came home and ſaw it, hee knew whoſe hand it was. The *Apoſtle* took care to raiſe up the *bounty* of the *Corinthians* to ſuch a height, that ſome-

something might bee done that might be *excellent* and honourable, 2 *Cor.* 9. 5. So that all that you do will be more mature and excellent: by how much the *more grace* you have, and the more *perfect* your actions are, the better wil your *reward* bee, they shall have more praise with God: your desire should be, that all be done *exactly* [l].

Chap. 27

3 The *more grace is raised in you the sweeter will your way be*; and that,

1 Because there will bee a *greater agreement between your spirits and your worke*, and *rule*; what is the cause of that wearines in duty [m], and backwardnes to it, but a disproportion between you and it? when your hearts are more prepared you will be as a smooth bowl in a smooth way which runneth with much ease and few rubs.

2 There is a *sweetnesse in doing good*, and the more you are able to doe the more sweetnesse you have; the deeper you digge, the more treasure you shall finde; every action spiritually performed casteth a *reward* upon the soul, it is like the pressing of grapes, his labour droppes in that which is better than wine; the waies of God are as beds of

l *Perfectum esse nolle delinquere est.* Hieron. ep. 1. de vit. solit. laude. 3 Leiss. [illegible]

m *Lassitudo est deficientia virtutis moventis.* Scalig. de subtil. exercit. 76. [illegible]

Chap. 27. spices, the more you walk in them, the more they requite you with sweet delights and inward refreshments; all the wayes of wisedome are wayes of pleasantnesse, *Prov.* 3. 17. Here motion is rest, as in the heavens, their perfection is their motion; Gods wayes are large, the soule is most free and at greatest liberty in them [n].

[n] *Libertas voluntatis est amplitudo, &c.* Gibleus. de libert. Dei & creaturæ l. 1. c. 1. *Iniquitas arcta est, sola innocentia lata est.* Aug. apud eund.

4 The *lesse grace the more corruptions*; there is the nature of contraries which admit no *middle thing*, to partake of either, that where one *is not*, there the other *is*, and the *lesse* of one, the *more* of the other, as the lesse light in the ayre, the more darknesse; now so far you are miserable as you are sinfull; it is not immunity from calamities, but from sin which makes happy: and what calamitie is not upon him that hath many and strong corruptions? thinke of all evils in the world, and you shal find them meeting in such a one; his lusts are all evils, and containe all in their bowels, feares, sorrows, wants, wars, chains, wastings, sicknesse, &c.

[4] More corruptions.

5 The greater measure of grace, *brings in more comfort*, little grace will

[5] Much grace brings much comfort.

will bring but little joy. Chap. 27.

1 *The ſoule is not ſo capable*; much grace makes *capacious*; a little veſſell cannot receive much; a ſmall candle cannot give much light: the ſame promiſes are ſweeteſt to the heart that hath moſt of God; the ſame food is ſweeter to a healthfull ſtrong man, than to a ſickly weak man; the godly here have the ſame *objective* happineſſe with the Saints in heaven, but not the ſame ſubjective happineſſe; they are more happie in heaven, becauſe they are more *capacious* and *taken in more* of God, 1 It makes the ſoul capacious.

2 The leſſe grace, *the leſſe evidence* of truth, and of Gods favour; as a *letter* written in *ſmall* and imperfect letters is not ſo *legible* as that which is written with more full characters; you wil bee troubled to *ſpell* Gods love out of *weake* and low graces; what is grace but a *ſeale* and ſtamp of God upon a man? the more *viſible* the ſeal is, the more aſſurance it yeelds; when a plant is in the *ſprout*, you can hardly diſcerne what it is; but when it riſeth up into a *tree*, it ſheweth it ſelf fully: gold in the *oare* cannot be diſcerned by 2 It gives more evidence.

Chap. 29. every eye; but when the earth and drosse is taken away, then it is apparent; in a cloudie night the *little* starres are hid, but the *greater* are more easily seen.

5 Comfort is the reward of grace.

3 *Comfort is usually given as a reward*, they that are *very* holy, and walk *much* with God, in *much* love and heavenly mindednesse, doe usually exceed others in comfort; *Acts* 9.31. *They being edified walked in the feare of the Lord, and the comforts of the holy Ghost.* Though sometimes the *best* and chiefe of the Saints come *short* in comforts, yet I say, that they have *cause* more than others; and it is *by accident* that they rejoyce not; either they minde not what they have received, or they are under a darke cloud of unbeliefe, which cuts off the light of joy from them; but whose fault is it? the promise lyeth fair for them, and they have a greater advantage to beleeeve than others, because with the promise they have a pledge.

6 The end of what you have is to put you to seek more.

6 That little which you have, is for *this end left defective*, that labouring with meeknesse *you might seek continually for more:* God hath so ordered the con-

conditions of his people, that he will have them live in a *perpetuall dependance*, and come daily to the throne of grace for *almes*; and more encourage your selves, for God is on the giving hand, the dayes of the Gospel are *dole-dayes*, he hath reserved better things for his people now, than hee gave in former dayes; the Church of the *Jews* was a child in *minoritie*, and had lesse, *Gal.* 4. 1. But in these times he promised to poure out his spirit *more abundantly*, *Joel* 3. 28. Which though it was literally fulfilled, and more eminently in the coming of the *holy Ghost* upon them, *Acts* 2. 17. yet it extends it self unto all the Church unto the end, *Acts* 2. 39. So the Apostle acknowledgeth an abundance of grace upon the godly afterward, 2 *Cor*, 8. 7. *Ephes.* 1. 8. *Tit.* 3. 6. These times are also times of *affliction* and *trouble*, and God is wont in such times to give much of himself, therefore seek to abound, and to this end, labour to recover your selves, and to gaine the good presence of God with you, which you have lost. Chap. 27

Chap. 28

CHAP. XXVIII.

Two directiones how to seek recovery.

NOw I come to the *third thing* propounded in the way of *cure*, *directions* to further your endeavours of recovering your losse.

Direc. 1 Quicken desires after God. For 1 they have a promise. ὁ χορτασθήσονται.

First, *quicken your desires after God*, for *desires* will yeeld a twofold advantage. 1 *The promise is full to such* as desire much. *Blessed are they that hunger and thirst after righteousnesse, for they shall be filled* °. Mat. 5. 6. It is not every *velleity* and *cold wish* which entitles to this promise, every weak appetite and desire of meat and drinke is not hungring, and thirsting; when you are impatient, and long much after him, then you shall be filled; * the *word* is borrowed from *feeding* or foddering of *cattel*, and it imports this, that though now you are put to gaze upon the dry and barren mountains, yet if you long after more, then the faithful shepherd of *Israel* that leadeth *Joseph, like a flock*, will put you into *green pastures*, and feed and fill you by the

* χορτασθήσονται.

the *waters of rest*; Gods *hand* is shut, because your *hearts* are shut; hath he not said, *Open thy mouth wide and I will fill it?* the *first* grace is given without precedent desires, God is found of them that seek him not; but *this grace* that we speak of, is given to them that seek it. Chap. 28.

2 *Desires, when they are high beget endeavours like themselves*, strong and vigorous; and the more you labour, the more you will get; therefore blow up your desires by the bellows of meditation, sit downe and consider what it is to enjoy God, and what to want him; these thoughts if they abide, will fire you out of the bed of sloath and sleep in which you lye. a They beget endeavours.

2 *Bewaile your selves and your state* before God, sit downe and mourne: mourne I say, Dire. 2. Bewail: 1 your losse.

for { 1 *your losse*,
2 *the cause*.

1 *Bewaile your losse*, take up a lamentation, and say [p], *wo is me*, for my God my life is departed from me, and how am I changed? I was as the tree planted by the *rivers side*, spreading and flourishing, and my fruits were faire p Vis. Parisi. de Rhetor. divin. c. 28.

Chap. 28. and full, but alas, now I am become as a tree in the *desart*, withering and shaking both fruits and leaves. My sweet *Spring* is turned into a sad *Autumn*; my *first* dayes were my *best* dayes, and my *last* dayes are my *worst* dayes; I was filled with light and life, but now my sight is dimmed, my strength is wasted; time was when faith had life in me, & I had life by it, but now oh wofull over-spreading of clouds of darkness, and incredulitie: my pleasant dayes of life and lustre are fled away, and the bonds of death have taken hold of me; my soule was the *temple* and throne of Christ, and I received daily oracles from his mouth, but now I am the habitation and *region* of vanity and darkness: what sweetnesse did I finde in flights aloft, when it was my greatest solace to be with God? but now I that was as a star in heaven, am fallen into deeps of vanitie, and am become to my self as gall and worm-wood; my soul was an enclosed garden, and the chiefest of ten thousands, did walke in the shadow of the trees, and was delighted in their fruits, but now the fence is downe, my love is gone, the

the beasts breake in, and *Sharon is become a desart*; time was when the thoughts of sinne did pierce mee, and the remembrance of God lift mee up to the *third heavens*, but now my heart hath lost its fence, the things that I know have not their ancient strength, my teares which were as pleasant waters to my taste, which I could poure out before my God are gone; that melting of heart which was my joy is vanished, my heart is frozen, the spring is stopped, the *heart of flesh* is become a *heart of stone*; that blessed societie of graces, those holy desires, those heavenly dispositions which did meete in a *happie conjunction* in my soule, seeme now scattered, and to lye in chaines, whiles the *troopes* of hell do hold all in possession; my soul that did walk with an heavenly *guard* of divine graces, lyeth now like *Daniel* in the den among devouring Lyons; oh how was I wont to meet God and what communion had I once with him? but now he hides himselfe and will not come at mee; I pray and he hears not, I hearken after him, but he speaks not, I call but he answereth Chap. 28

Chap. 28 eth not, oh those golden dayes, will they never more returne? I was wont to bee feasted in my fathers house, the fatted calfe was killed, and the ring, and the best garments were put upon me, but now I am forsaken and not owned; I go hungrie and naked, and feed among the hogs; and in this I am more miserable then they, because I *was a son*, it is a misery to have beene happie: Lord if I had never knowne thee, I could have lived without thee, but this is my miserie, not so much that I am *without thee*, as that *I have lost thee* [q]: many are well without thee, because they never enjoyed thee; the children of *beggers* and slaves count it not their miserie that they are not *Princes*, but it is a bitter evill when the children of *Princes* shall become *beggars*.

[q] Miserius est perdi disse, quam omnino non accepisse. Tertul. de præsc.

Thus then betake thy selfe to these *sad thoughts*, make thy closet an house of mourning, breath out thy sighs, send forth thy groans, poure out thy tears, rend thine heart, cast up thy weeping eyes, with the sad complaints of a bleeding soul to thine ancient friend; thou maist prevaile upon him; though he

he have forsaken thee, yet he hath not forgotten thee, hee hath not forgotten himselfe, and all the kindnesse that hee hath shewed thee; hee cannot hold from *comming*, when thou canst not hold from *calling*; the *melting* of thy heart causeth the *earning* of his bowels: can the mother forbeare when the childe cryeth? God will not deny mercy to the mourners. *Blessed are the mourners, for they shall bee comforted*, Mat. 5. 4. Chap. 27

God will not deny mercy to mourners.

In *two Cases* especiallie God will not deny mercie, when the sorrow of his people

is { *great*, *ingennous*.

1 When the *sorrows* of his people *are great*, then his compassions are drawne out; when the woman came with a troubled spirit, powring out teares upon the feet of Christ, and wiping them with the haire of her head, then Christ poured out comfort upon her, and sent her away with the *pardon of all her sins*, Luke 7. And when *Zion* sate in the dust, melting her selfe in heavinesse, and crying, *My God hath forsaken me, my God hath forgotten*

First, when sorrows are great.

mee:

Chap. 28 *me*: when she was *tossed and afflicted and not comforted*, then God came in and opened a well in the desert, and in the deeps of her trouble did no longer conceale himselfe, but brake out in a most gracious protestation of his love; *Can a woman forsake her sucking child, that she should not have compassion on the fruit of her wombe, yet will I not forget thee: Behold, I have graven thee upon the palmes of my hands, thy wals are continually before me.* Esay 49.14, 15. The words are a strong expression of his dear and faithfull affection, the *mothers* affections are dear and tender, so are *mine*; the mother loves her child because it is the *fruit* of her wombe; I also have *begotten thee*, and thou art my childe: the mother is most tender to the *sucking childe* which cannot help it selfe; if it cry, she cannot hold, you also are such before me; the mother may *possibly* forget, but I *will not*, you are alwayes in my eye, and if I cannot forget *my selfe* I cannot forget *you*, for you are *engraven and imprinted in my hand*: Thus God hath comforted his people, and will have mercy upon his afflicted, Esay 49.13. He comforteth those

those that are cast downe. 2 Cor. 7. 6. When the heart mournes *much*, God will shew himself. Chap. 28.

For 1. the *end of sorrow is not to afflict*, but to *profit*, not to cast down *only*, but also to raise up; when God casteth sorrows upon the wicked, his end is to *afflict* and to punish, and their sorrows doe attaine their *end*, when they lye like loads oppressing their spirits; but that which is a *curse* to them is a *cure* to the godly, their mourning is *but sowing in teares to reape in joy*; sorrow in the spirits of such is like the raine upon the grasse, it puts the soule into a flourish, it makes it yeelding and tractable, as waxe when it is softned will easilie receive impressions, and metals dissolved are apt to bee drawne out and to bee moulded as you would have them. *Sorrow is better than laughter, for by the sadnesse of the countenance the heart is made better*, Eccles. 7. 3. the sad lookes of *others* hath a naturall force to worke seriousnesse, and consideration in us, much more when our *owne hearts* are full; *Ahab* himself would do much in a pensive fit, and *Manasseh* his monstrous spirit. 1 The end of sorrow is not affliction, but hearing.

Chap 28. spirit was tamed by sorrow. God brought upon him the *Assyrian, and he bound him with fetters and carried him to Babylon, and when he was in affliction, he besought the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed unto him,* 2 Chron. 33. 11, 12. You see the sweet fruit of this bitter roote, and what was the issue? *God was intreated of him and heard his supplication, and brought him againe to Jerusalem into his Kingdome,* vers. 13.

He makes a fit object of mercie.

2 The greater sorrow, *the fitter object of mercy*; mercie is for the *miserable*, and none more miserable then such as mourne in the *losse* of communion with God, this wound is the deepest and most bleeding of all wounds, the soul in such a case hath no help in all the world, all things yeeld not more then a drop of water upon *Dives* his tongue: Look now upon the nature of God, and you shall see him *full* of mercy; upon the promises, they also are *full* of mercy; upon the wayes of God, they also are *full* of mercy; therefore if you clothe your selves with the garments of heavinesse, and can come before

before God with ſpirits much lamenting after him, he will appeare to you, *He will revive the ſpirit of the humble*[q], Eſay 57. 15. Chap. 8

[q] ὁ θεὸς καὶ διορθῶσαι τὰ πλημμελήματα καὶ παραμυθεῖται τὸν πλημμελήσαντα. Chryſ.

3 Much ſorrow will *put upon ſtrong purſuites after God*, it will make you full and ſtrong in prayers: and the power of prayer is great with God, it makes the ſoule to run to *Chriſt*, and to improve all the hope, and faith and intereſt that it hath in him, and they that ſeek the Father in the Sonne, ſhall finde him.

4 Now *God will bee welcome*, when the ſoule is bitten with his abſence; God leaves his people becauſe they ſlight him, but when they have learned to *prize* him, now he will come; no place fits him but the *higheſt*, and now God is lift up when the heart in the preſence of all things which were delightfull and precious, pines after him; love is ſeene in ſorrow; wee *grieve much* in the loſſe of that we *love much*.

2 Then

Chap 28. 2 Then sorrow prevailes with God when it is *ingenuous*.

2 Condly, when it is ingenuous.

1 When for the cause not losse onely.

1 When *not only for the losse but for the cause*; when you can mourne, not onely that you are *deserted*, but because you have *sinned*; when you can grieve much that you have procured this evill.

2 When not onely for sadnesse but also for the sinfulnesse of the losse.

2 When your sorrow is not only *because of the miserie of such a state, but also for the sinfulnes*; there must needs be many fears and great anxieties in such a soul as seeth it self left of God; but a holy heart will grieve for this, not only that it is fallen into such *miserie*, but also and especially that *sinne* hath regained strength, that the life and lustre of holinesse is so weakened; Grace hath a great *beautie* in the eye of him that hath it[r], and sinne carrieth in it the greatest *deformitie* and miserie unto him, so that such a one mindes not so much his *ease* as his *cure*; yea his heart is carried in such strong desires after God, that it overlookes its suffering; weeping is no burthen, and so that he might recover his losse, though it come through a storme of feares, cares, griefs, he would count himselfe happy;

r οὐδὲν οὕτω τῶ καθαρῶ τίμιον, ὡς καθαρότης ἢ κάθαρσις. Naz. or. 5. 6

happie; another man who hath no greater thing to fear or desire then *hell* and *heaven*, dwels upon his fears when he is affraid, and is held in them, and if he could be delivered from his feares, he would be at *rest*; but a godly man though he feele his troubles, yet would he not count his case happier, if these stormes were down, but he wil mourn still till he be restored to his *former life* in God; *David* was not satisfied till a *new heart was created in him, and a right spirit renewed*, Psal. 51. 10. 11. Chap. 2

3 When not *onely for the losse of the comfort* and sweetnesse in a holy converse with God, *but for the losse of God himselfe*; a childe hath much *comfort* and reliefe from his Father, but when his father is *gone*, hee doth not onely lament his *losse of comfort*, but his *losse of his father*; so the wife more laments the losse of *her husband*, then of her good by him; when a man seeth what hee hath lost, hee cannot but mourne to thinke what dayes hee had when he lived under the winge of his gracious Father, but yet all the comforts that ever hee had or hoped for, doe not lye so. 3 When not for losse of comfort only, but God also.

Chap 28 so heavie *as God himselfe*: For to a godly man all comforts, and graces and all good that he receiveth doth serve to lead his heart *to*, and to fix it *in God*; God hath his *end* here, for hee sends out these but as *Joseph* sent Chariots to bring his father and brethren to him, all these things are but *conveyances*, and *servants* employed betwixt God and his people to invite and draw their hearts to himselfe; and the saints do not *rest* in these, they do not match with the *handmaids*; the fruits of Gods love are sweet, and because they are sweet, therefore God is precious; *Christ is precious to them that believe*, 1 Pet. 2. 7.

4 When your *sorrow* is not onely for the losse, as it is *your evil*, but also as it *betokeneth displeasure in God*: a true friend is grieved when his *friend* leaves him and casts him off, not onely for his *owne great losse*, but for his *friends anger*, hee can as well bee without his *friend* as without his *love*, and is as loath his friend should be *displeased*, as himself *endammaged*.

4 When for losse, not onely as bitter, but as a signe of Gods displeasure.

5 When your sorrow is that you have *lesse strength to serve him*; grace hath

5 When because of this losse, you are disabled to serve him.

hath a great recompence in it selfe, but can you grieve that by bringing your selves into this state of deadnesse, you have lived to little honour to your God, and are not now able to doe much for him? this is *ingenuous* sorrow. Chap. 28.

6 When *you can gladly submit to all conditions of reconcilement* and of a restauration; though God require much, or impose much, yet you count all nothing in comparison of God; can you say, Lord command me, chide, rebuke, smite, do what thou wilt[f], though it be through a desart, yea through a Sea of straits and troubles, yet I am content to go, so I may arrive at last at my desired end; if I may have thy good presence it shall bee enough; if thou wilt come to me, if I may come to thee, every way shall be sweet; though I go thorow thornes and bryars, to the rating of my flesh, and the effusion of my blood, yet this shall be nothing to me, if I may enjoy my God who is all in all to me.

[f] when you can submit to all tearms of reconcilement. Σπάταξον, ἄκουτον δὲ inquit Themistocles Eurybiadi plagesque minanti dum samus in prælio consilium deserit. Pl.

When your sorrow is *ingenuous*, then you will finde God, yea indeed *he hath found* much, whose frozen heart

Chap. 28 heart begins to *thawe*, and to dissolve it selfe in showres of teares for the return of God unto his *deserted soule*; the Lord hath looked upon thee, if with *Peter thou weep bitterly*[t].

Secondly, bewaile the cause; this is part of that cure which the great Physitian of soules prescribed to *Ephesus* languishing in a like disease; *I have somewhat against thee, because thou hast left thy first love, remember therefore from whence thou art fallen, and repent*, Apoc. 2. 4. 5.

Quest. Whether the substraction of the quickning influences of the Spirit be alway *for sin*.

Answ. 1 *Sometimes* it is like he doth it not because his people have *sinned*, but for *higher ends*; as *Peter* was left to be strangely foyled with fears of suffering, falling exceedingly beneath his former spirit and resolution, yet not for any *particular sin* of his, but as it is likely, that hee might see how *unable* hee was of *himselfe*, that so all the glory of his future heroick acts and sufferings might come not to *himselfe*, but unto *Christ*; and so *Paul* was buffetted that hee *might not bee exalted*; God let loose Satan-

t Tunc peccator visitatur a Domino quando compungitur ad lacrymas: nam & Petrus, cum flevit quando in eum Christus respexit. Bern. de mod. bene viv. ser. 10.

a Bewaile the cause of the losse.

Satan, not to punish, but to prevent his sin. 2 Cor. 12. so the cause stood with the *blinde man*. John 9.3. Chap. 28.

2 *There is also cause in us*, though God make it not a cause to *himself* and to his action, therefore your way is to consider your wayes. 2

3 God *usually doth it for sin*; and if you search the Scriptures, they testifie that sin is the usual spring of this evil: *Sin separates betwixt us*. Esay 59.2 he hath threatned, *If we forsake him hee will forsake us*. 2 Chron. 15.3. 3

Quest. How a man may finde out *what sin* is the cause?

Answ. First sometime the cause is *visible*, and a man can scarce look besides it. 1. When upon some *particular grosse failing*, a damp hath fallen upon him; in such a case God points at the *sin*, and discovers the *cause* of his displeasure by this sudden punishment inflicted on him; Scriptures afford many instances of discovering the sin by the time of the punishment.

2 It may be there hath been *an eminent neglect* of those meanes by which life was upheld, and grosse carelesnesse in omission, or palpable remissenesse in duties,

Chap 28. duties, vanities of minde, sinfull affections, and other evils connived at have so broken in, that a man may plainly see the *time* when his fall *began*, and when his sun began to set.

Secondly, Upon consideration, though the *cause* be not *transparent*, it may be discovered, and for help in this I will propound *foure rules*.

1 *Pursue your losse*, and sad condition *to the birth of it*; consider *how long* this night of darknesse hath beene upon you; look back to the dayes in which you were happy in a living communion with God; if a man have lost a thing, he bethinks himself *when* he had it, and *where*, and so as much as may bee, pursueth his losse to the *very time* and *place*. It may bee when you come to this, you will have much light to finde out *how you lost* your treasure; God goeth not away upon *small* offences, you will by searching find the gap that let in these flouds.

2 Consider, *what things have beene most pressed* by God from time to time upon you; for though the *whole* law, and all righteousnesse bee enjoyned to all, yet there are *some things* more especially

cially preſſed: ſo *Joſhuah* was much preſſed to *courage*, ſo much, as if it had been his *only* taske. *Bee ſtrong and of a good courage, onely bee thou ſtrong and very couragious.* Joſh. 1. 6, 7, 9. The *Iſraelites* were mightily among *other* things, called on to take heed of *forgetting God*, and what he had done, when they ſhould poſſeſſe the land of promiſe, *Deut.* 4. 9 *Onely take heed to thy ſelfe, and keep thy ſoul diligent, leſt thou forget, &c.* Chap. 8. 2, 5, 10, 11, 14, 18. And after their returne from *Babylon* ſome things *eſpecially* were again urged, as not to *mixe* themſelves with the heathen, which things *Ezra* and *Nehemiah* laboured much in; and to *build the temple*, which the Prophet *Haggai* again and again enforceth, &c. So every Chriſtian *according* to his ſtation, temper, meaſure of gifts and graces, relation, age, courſe, &c. is put upon *ſome* things in a *ſpeciall manner*: beare *what* the ſpirit ſaith, the voice calls upon you it may be, for *more humiliation*, or more *meditation*, or more *thankefulneſſe*, *prayer*, *reading*, *zeale*, *mortification* of particular luſts: now if you have beene deafe to *theſe* calls; Chap. 28.

Chap 29 it is like *here* grew the difference betwixt God and you; for here is *great disobedience*, when a man sinnes against *such* strong and continued *cals*; a friend takes it ill, when he is *often* denyed and *long* put off in a thing *much* desired, and *strongly* requested.

3 *Listen to conscience*, for that is Gods *deputy*, and it will tell you *what it is* that God takes ill at your hands; observe at *what door* conscience layeth this sad *birth*, this miserable plight of soule which you are in, for that is like to be the *Father*; as God *witnesseth* with our spirits, so usually he *chides* with them, at least hee never chides *without them*, but when he will rebuke he sets *conscience* to doe it; heare then its errands, and receive its charge: it may be it will say, this is *thy pride*, or thy *slightnes* in duties, thy *neglect* of God & Christ, thy harboured *lusts*, &c.

I deny not but Conscience *may erre*, and doth *often*, charging that as *sinne* which is *no sin*, or making sin *greater* then *it is*, or accusing a man of that which he is not *guilty of*, or judging and condemning when the sin is *pardoned*, therefore I *adde*

4 *Pray*

4 *Pray the Lord to ſhew you* wherein you have offended: it was *Elihu* his counſell to *Job* in his ſad caſe, *Surely it is meet to be ſaid unto God, I have borne chaſtiſement, I will not offend any more; that which I ſee not, teach thou me; if I have done iniquitie, I will doe no more*, Job 34. 31, 32. And when you are convinced of the evil of your wayes, then look on them and *mourn over them*; what a thing is this that I ſhould provoke him to leave me, in whoſe preſence I have had ſuch light, ſuch life, ſuch ſtrength, ſuch liberty, ſuch peace, ſuch victories, ſuch treaſures, ſuch joyes? *Hear oh ye heavens, for I have committed two great evils, I have forſaken the fountain of living waters, and have digged to my ſelfe ciſterns, broken ciſterns, that hold no waters*, Jer. 2. 12. Oh wretch that I am, that that precious communion which I had with my God was of no more eſteem with mee; that thoſe ſweet ſtreames of comfort which I now want, but then had from the well of life, thoſe quickning beames from the Sun of righteouſnes, thoſe refreſhing, thoſe raviſhing ſights and taſtes of Jeſus

Chap. 18.

Chap. 28. Jesus Christ, those pleasant banquets which I had in the ordinances and in duties, those blessed embraces of the everlasting armes of the Lord my God; were of so low account with me, that I should lose them by my folly; I have beene carefull to keep my name, my state, my health, yea my vanities, but I have not bin careful to keep my God; that life and comfort of the Spirit which Christ purchased with his bloud, I, like prophane *Esau*, have sold for nought.

Woe is me, that the Spirit of Jesus Christ should come in mercy to make his abode with mee, and yet hath no better entertainment. I set the doors open that he might depart, yea by entertaining lusts and vanities, I have made him wearie of his dwelling, and he is gone in anger, that came in love; that which I begged with teares, and enjoyed with comfort, I have lost for sin; oh what have I done against my God? yea, what against my self? what madnesse was this, to gain my lusts, and lose my God? like that great Commander who sold himself for a draught of water [u].

u Lysimachus. ὦ θεοὶ ὡς μικρᾶς ἡδονῆς ἕνεκα δοῦλον ἐμαυτὸν ἐκ βασιλέως πεποίηκα. Plut. Apopht. & de sanitate tuenda.

Thus

Thus breake open the fountaines within, and adde *sorrow to sorrow*, drink your tears like water, and *mourn* and *mourne againe*; say, oh my follie, that have lost that for want of *care*, which now I would redeeme with my *bloud*; but when once God is gone, who can tell me when he will returne againe? he goeth from many and takes leave for ever; and now if I go long in heavinesse, I may thanke my selfe; if my soule bee spoiled with long hostilities, and tyrannies of the power of darknesse, if my sinnes rage like the sea, if I walke as a shadow of death, mine owne hand hath brought all this upon me; for God left not me, till I left him [x]. Chap. 28.

Yea *further*, cause the waters of sorrow to *rise yet higher*, look upon *former times*, and say, what was I then? what am I now? my *silver is become drosse*, take up the lamentation of the Church, and make it yours. *How is the gold become dimme, how is the most fine gold changed? the stones of the Sanctuary are poured out in the top of every street, the precious sons of Zion, comparable to fine gold, how are they as earthen pitchers, the*

[x] *Tu me non deseris, nisi prius ego te deseram.* Aug. in Soliloq. c. 14.

Chap. 28 *worke of the hands of the potter? they that fed delicatly are desolate in the streets, they that were brought up in scarlet embrace dunghils; her Nazarites were purer then snow, they were whiter then milk, they were more ruddie then Rubies, their polishing was of Saphire but now their visage is darker then blackness; their skin cleaveth to their bones, it is withered, it is become like a sticke; we are orphans and fatherless; our necks are under persecution, and we have no rest, servants have ruled over us, and there is none that doth deliver us out of their hands: the joy of our heart is ceased, our dancing is turned into mourning, the crowne is fallen from our heads; wo unto us that we have sinned: for this, our heart is faint, for these thi gs our eye is dim.* Lam. 4.1,2,5,7. Chap. 5.3,5,8,15,16,17.

Look *about you*, and gather matter of sorrow into your hearts, cast your eyes upon *your wayes*, and say, how *little good* have I done, how *much evil*, how *poore* is my life, my duties like things without life, and my unfaithfulnesse appears as the light in all my wayes; I wonder how I could ow-

such

such actions, which stand all like the children of beggers, clothed with rags, and full of vermine; cast your eyes upon *others*, and say, such as had *lesse* engagements, *less* encouragements then I, are got far *before me, the last is first, & the first last*; many are grieved and dulled by my deadnesse that should have been quickned by my life; looke up *to God*, and say, Oh foolish and unjust man, have I thus requited the Lord my God? look up to heaven, and say, I might by sowing much have made my harvest rich and full, but now it is just, I should *reap little*, that have *sowed little*, yea that having sowed *vanity*, I should reap *iniquitie*. Chap. 2 8

Repentance is the way to make up your losses, and to repaire your ruines, God hath promised grace and mercy to the penitent [y]: *When thou art in tribulation, & all these things are come upon thee (or have found thee) if thou turn to the Lord thy God, thou shalt finde him, for the Lord thy God is a mercifull God, he will not forsake thee, neither destroy thee, &c.* Deut. 4. 29, 30, 31. Take then the counsel of the *Prophet*, which hee gave to *Israel*, when God was

[y] *Qui delictis pœnam per judicium destruit, idem & veniam per pœnitentiam spopondit.* Tertul. de pœnit.

Chap.28 departed from them: *Oh Iſrael returne unto the Lord thy God, for thou haſt fallen by thine iniquity; take with you words and turn to the Lord; ſay unto him; Take away all iniquity, & receive us graciouſly, ſo will wee render the calves of our lips*, Hoſ.14.1,2. That you may finde the like favour, and God may do for you as he promiſed to them; *I will heal their backſlidings, I will love them freely, for mine anger is turned away from him; I will be as the dew unto Iſrael, he ſhall grow as the Lillie, and caſt forth his rootes as Lebanon, his branches ſhall ſpread, and his beauty ſhall bee as the Olive tree, and his ſmell as Lebanon, &c.* ver. 5, 6. When *Ephraim* repented and mourned, God pitied him, *I have ſurely heard Ephraim bemoaning himſelfe: thou haſt chaſtiſed me, and I was chaſtiſed, as a bullocke unaccuſtomed to the yoke; turne thou me, and I ſhall be turned, for thou art the Lord my God, &c. Is Ephraim my dear ſonne, is hee a pleaſant childe? for ſince I ſpake againſt him, I do earneſtly remember him ſtill, therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord*, Jer.31.18.19,20.

You

You see then what encouragement you have to seek in *this way* for peace with God, and for the quicknings of his Spirit which you have lost: *sinne* armes God against you, but he cannot hold back mercy from the *humble*, his promise hath given repentance a *power* to prevaile with him; and hee will not contend with the *broken hearted*, he hath a speciall eye upon *mourners*, and will not hide himself from the cry of the afflicted, a *contrite heart is a sacrifice* which he will accept, Psal. 51. *He is nigh unto them that are of a broken heart, and saveth such as bee of a contrite spirit.* Psal. 34. 18. The father [1] of the *Prodigall* made haste to receive and welcome his straying son, and rejoyced that *he that was lost was found again, and that he that was dead was living againe*, Luke 15. this is the way, walke in it, if God should deny *such*, he should deny *himself*, because hee hath said, though he hath been *sorelie displeased, turne you unto me, and I will turn to you*, Zach 1.2,3. Chap. 28

Till you repent, your sin is *continued*, and consequently Gods displeasure.

Therefore consider seriously of your

[1] Quis ille nobis intelligendus pater? Deus scilicet. Tam pater nemo, tam pius nemo? Is ergo te filium suum etsi accepium ab eo prodegerat, etsi nudum redierit, recipiet quia redisti. Tertul. de poenitent. Patris hoc est salus nostra. Beda & Ambr. in Luc. 15.

Chap.28 case, for want of serious thoughts doth great hurt, so that though the heart be affected, yet not enough, it seeth often that all is not well, and knoweth the cause, yet because these things *lye not* upon the spirit by *ponderous* thoughts, a man *bears* his misery happily complaining, but not wisely and strongly endeavouring to remove it. And the heart is not soone brought down: you must hold up the objects of spirituall griefe by *consideration*, that they may be able to beare downe the heart, therefore be much in pondering these two things.

1 The *sad effects of the losse of God*: see what blindnesse, barrennesse, weaknesse, depravednesse, vanity, fears, accusations of heart, what cryes and clamours in your soules, and now what if afflictions come, how will you be able to live in *such a time* other then a *dying* and a fearfull life? what if death come? either a blacke cloud of *darknesse* will over-spread you, or a storme of *affrightments* and terrours will torment you; and now remember your sin hath brought all this upon you.

2 *The*

2 *The ſinfulneſſe of the cauſe*; why did you neglect and deſpiſe your God? if you had not ſet him ſhamefully at a *low* rate, you would not have turned your back upon him; what, could not the infinite Majeſtie, and mercie of the Father; the incomprehenſible love of the Sonne; the unuterable comforts of the holy Ghoſt prevaile with you? Do you ſee what you have done? have you not ſaid to the Father, I neither fear thy Majeſtie, nor deſire thy mercy? and to the Son, I care not for all thy love, nor yet for thee that dyedſt for me? and to the holy Ghoſt, I regard not all thy ſaving counſels, living influences, and high refreſhments? doe you not hear theſe pleading with you, each for himſelfe, and each for all? *they are one*, and what you have done in this, you have done againſt *each*, and againſt *all*; weigh well then what your careleſneſſe and diſobedience amounts to, that you may meet him with an humbled ſpirit, drenched in teares, and clothed with ſhame; put caſe now that God ſhould requite you in your kinde, and that his heart ſhould not be towards you, then Chap. 28.

you

Chap 28 you might bid peace, yea life, yea hope *adieu for ever*

Consider *further*, how God did follow you, and entreated you not *to goe from him*, did he not tell you, he could not beare contempts; and that you would repent it at last; and will see, that what you have done against him you have done against your selves; did he not kindly use you; and were you not alwayes welcome to him? *Oh my people what have I done unto thee, and wherein have I wearied thee? testifie against mee*, Mica. 6. 3. and when you were going, did he not cry after thee? *Returne thou backsliding Israel, and I will not cause mine anger to fall upon you, for I am mercifull, and I will not keep anger for ever.* Jer. 3. 12. Yet you *would not*; Consider now *how long* you have lived without him, and *how often* God hath called upon you to consider your wayes; if you will let your thoughts out, you will finde *abundant cause* of griefe; and when you seek him with *repentance*, you will finde him in *mercy* drawing near, and hee will forget your unkindnesse and you shall hear no more of them; doubtlesse your sins this

this way are very great, ſo that ſome- Chap. 28
times God hath been put as it were to a ſtand what courſe to take; when God had promited mercy to his revolting people, he addes, *But I ſaid, how ſhall I put thee among the children? and give thee a pleaſant land? and I ſaid thou ſhalt call me, my father, and ſhalt not turne away from mee.* Jer. 3. 19. When the *Church* had been diſloyall, ſhee at laſt fell to this courſe of *repentance*, and ſee the iſſue; *A voice was heard upon the high places, weeping and ſupplications of the children of Iſrael, for they have perverted their waies, and they have forgotten the Lord their God; returne ye backſliding children, and I will heal your backſlidings*, ver. 21. and oh that you alſo would tread in *their ſteps*, and ſay, *We come unto thee, for thou art the Lord our God*, ver. 22.

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CHAP. XXIX.

Two other directions how to recover.

Dire. 3. Goe to Christ.

THirdly, *go to Christ*, and beg of him to cause a spirit of life to come into thee; I put you upon *Christ*, but take heed of *mistakes* here: 1 Thinke not that there is a *greater willingnesse* in *Christ*, then in *the Father*, or the *holy Ghost*, to shew mercy to you; *You must honour the Sonne as you honour the Father*[a]; Joh. 5. 23. they must have the *same* honour, for they are *one*; they have the *same being*, and the *same will*, and the *same thoughts*, *I and my Father are one*. Joh. 8 30. they have the *same friends*. *All thine are mine, and mine are thine*, John 17. 10.

Caution 1.

[a] Quomodo par non erit æqualiter cum patre honorari, cui ad identitatem substantiæ nihil prorsus deest. Cyrill. apud Thomas Aquin.

2 2 Thinke not that *what you have from Christ*, you have from him *exclusively*; for they are *one* fountain, and as they are *one* in nature, so they are *one* in all that mercy which is shewed to us; therefore so cast honour upon *Christ*, as that you also honour the *Father* and the *Spirit*. All that Christ doth as *Mediator*, hee doth by *Commission*, and

and therefore he saith, he comes to do the *will of his Father*, Heb. 10. Joh. 6. Look then upon this great Mediator, as one sealed of the *Father*, and filled with the *Spirit*, yea and cloathed with *our natures*, and standing *betwixt* God and us, to make *both one*, and to convey to us, all the riches of his Father; himselfe as the *Sonne of God* is equall with the Father; and hath a *naturall and eternall* soveraignty with the Father, but as *Mediator*, his power is *œconomicall*, dispensed and delegated to him; *All power* [b] *is given to mee, both in things in heaven, and in things on earth.* Matth. 28. 20. Therefore lift up your hands with joy, and come to *Christ*, pray him to looke upon a poore begger; he hath power in his hand, he is the Lord of life; say, Lord I need much; thou calledst me, to buy of thee gold, and raiment, and eye salve. *Apoc.* 3 18. Now behold my poverty, nakednesse, blindnesse, and pittie mee; say to him, Lord I could rather beare all evils than this evil; I could thinke my selfe happie, if I might enjoy thee, though all other troubles were upon me; Lord thou knowest what it is

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b *Inchoate in incarnatione, complete in ascentione.* Cornel. a lapide.

Chap. 29 is for a soule to bee forsaken, it was sometimes thine own case, when thou complainedst, *My God, my God, why hast thou forsaken me?* not O my Lord! but that thou hadst a *divine supportment*, but thou hadst not (it seemeth) that *inward joy* which at other times did fill thee; now thou art in thy glorie, pittie a *worme* in misery [c] that mournes and desires more after thee, then all things: Lord thou paidst dear for my good, let good come unto me; I desire more from thee, for thee: not meerly that I might have more happinesse, but that thou mightest have better service; if thou wilt give mee much, I will returne much; thou hast bid me, *If mine enemie hunger, to feed him, if he thirst give him drinke*, Rom. 12. 19. Pro. 25. 21. Lord deny not such mercies to thy children; though I have sinned, yet thou art my Father; and though thou hast beene angrie, yet am I not thy childe? this shall be thy glorie, when these *dead and dry bones shall live*; when the graves shall be opened, and the bonds of death shall be loosed, and I shall walk before thee; thou saidst to the woman of Samaria,

c *Da dextram misero & tecum metolle per undas.* Virg. AEn 6

maria, *That if she had knowne the gift of God, and thy selfe, she would have asked of thee, and thou wouldst have given her living water.* John 4. 10. Now Lord I know thee, and this gift, those waters would be sweet to my thirsting heart, oh give unto me also; I remember thy mercies of old, and my heart both *joyeth* and *dyeth*, the remembrance of their *sweetnesse* doth delight me, but the thoughts of their *absence* doth afflict me [d]; I could not have desired thy presence but *by thee*; these desires are thine, turne them not backe without their end; I was well without thee (as I thought) till thou camest to me, and since thy coming, I fell asleep againe, and was at rest, but thou hast called mee, and now Lord what wilt thou doe for me? a little will doe mee good, and I will blesse thee. There is on sorrow to this, to have thy face hid, and lusts and devils to break in; Lord what, and how many are the troubles of my soule? Oh in the multitude of thy compassions helpe mee, who am compassed about with a multitude of evils; art thou not set for the rising of them that fall? and

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d *Memor sum quanto pace fruebar cum in Domino gaudebam; ideo nunc magis doleo, quia scio quam maxima boua amisi, redde quod per peccatum mihi abstuli redde quod mea culpa perdidi.* Savanarol. medit. in Ps. *Misere, &c.*

to

Chap. 29 to bea repayrer of breaches ? is not thy name *Jesus* ? and is not *salvation thy employment* ? Oh be a Saviour to me, and pull my soule out of the deeps, remember the Covenant , &c. Thus take up *words* and *courage* , and goe to the throne of grace; carry thine empty sacks to *Joseph*, thy brother , for hee is *Lord of all Egypt* ; stand not wasting thy selfe in sad thoughts of thy misery , but arise and *pray*; turne the streames of thy griefe towards *Christ*, hee will turne them into *streames* of joy;sit not like *Hagar* weeping in the desart for her childe , that is ready to die for thirst,*is not the well before thee?* Christ is the fountaine[c] , let downe thy bucket , and drinke and live ; goe with *inditements* against thy selfe in one hand , and with Christs *promise* and thy *petition* in the other , and thou wilt be heard ; if thou wilt take this course , then *you* proud lusts and troops of hell , you must pack and bee gone,*you* clouds of darkenesse and unbeliefe must be scattered , *you* chaines of death must get you hence; here is no abiding for *you* ; for here the *King* of glory will make his *temple*, his *throne*, his

[c] Omne imperfectum redigitur ad perfectum, sic nos ad Christum, a quo omnis perfectio descendit. Savanarol. Expos 4. psal. Domin

his *rest*; onely come with the *whole heart*; cold prayers and remissenesse of spirit lost what you *seeke*, and fervent prayers will finde again, what you *lost*; be not discouraged, here is the *gate of life*, hee that dwels here is never *from home*, nor ever *asleep*, extend[d] your prayers, as they *Acts* 12.5. stay til the almes come; the thing is sure, only the *time* is in the Lords hand; many times prayer is lost, because you *wait not* for the *answer*; lie at the *gate*, you need not feare to *knock*; the Lord will not bee angry; you may bee urgent; wrest the dore open by strong prayers, it shuts not because you should not *enter*, but because you should *knock*, aske leave to enter, the *barres* of the gate are mercy, thy prayers are like *Petards* to breake way into the *City*; therefore turn thy *feares* into *hopes*, thy *complaints* into *prayers*, thy *lamentation* into *supplication*; and Christ will turn thy *darknesse* into *light* thy *deadnesse* into *life*, thy *bondage* into *liberty*, thy *weaknesse* into *strength*.

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d προσευχὴ ἐκτενής.

Fourthly, *you must set your hands to the work*; for it is vain to expect that *God* should help you, if you will not help

Direct. Working and endeavouring.

Chap 29 help your *selves*, you must use your *hands* as well as your *tongues* [e]: idle *beggers* must be whipped; he that will not *worke* must not *eate*. Remember what I have said: you have a *life in you*, if you be in *Christ*: and as you have a life, so there is a never failing presence of the Spirit, to attend that power which you have; if then you put forth your selves to what you are able, and as farre as your power extends, God will draw near to you. It is true, that which you want is out of your reach, you are not able to make crooked things to become straite, and lay those swelling mountaines of corruption levell, but yet you must set to the work; *Joshua* could not with the strength of Rammes hornes sounding cast downe the walls of *Jericho*, but yet he must set upon the work; when the *Midianits* fall, there must bee the *Sword of the Lord and of Gideon*. Judges 7. 18. The Father holdeth an apple to the childe, the childe cannot reach it, yet his short arme must be put forth, and then the Father whose arme is long enough

[e] *Levemus corda nostra cum manibus ad Deum: qui orat & laborat, cor levat ad Deum cum manibus: qui orat & non laborat cor levat ad Deum & non manus; qui &c. necesse est cor in oratione ad Deum levare, & manus cum operatione ad Deum extendere,* Bern. de Mod. bene vivend. l. 5. *Ex eisdem pene verbis.* Hieron. in Lam 3. ἐγὼ δέπω διὰ μακροῦ χρόνου τὰ δ' εὔχομαι ἐκτελευτῆσαι θεὸς, ἀλλ' ὅταν σπεύδῃ τὶς αὐτὸς, ὁ θεὸς συνάπτεται. AEschyl. in Pers.

will

will reach it to him; you must bee *doing*. Chap: 29.

Before I come to shew what is to be done, it will be needfull to convince you, that men regenerate have *power* to doe something of themselves; for oftentimes men mis-understanding the state of regeneration, do either excuse their negligence by pretended inabilitie, or sit downe discouraged, as having no power in their hands at all; how often do they complaine and sigh in vaine, alas, I am nothing of my selfe, except God give me a heart and strength what can I doe? I can do nothing, &c. For you have a power.

To these I say, that these *conclusions* are ill drawne from a true principle. which is this, that *all is of God*, and that by nature we are dead; but it is ill urged in this case, for that the regenerat have a power to do good appeares, 1. because they are *living*, and all life is a *power* to act, 2 else there is *no specificall difference* betwixt a man regenerate and unregenerate, if both were still dead and without strength. 1 Because life. 2 Else no difference betwixt regenerate and unregenerate.

3 Grace is a *renewing of that Image of God* and holinesse, which we lost in *Adam*, 3 Grace renewes that which Adam had.

Chap. 29. *Adam.* Ephes. 4. 24. but that was a *power* to do what God required, therefore so far as that *Image* is repaired, so far there is a *power*.

4 Else we have not so much by the second Adam as by the first.

4 Else we should not have as much *benefit* by the *second Adam*, as wee had by the *first*; the *first* would have communicated *his power* to doe good, and being corrupted doth communicate power to *sin*, therefore much more by *Christ* have we a *power* to doe good in our measure.

Object. It may be *objected* that it is said, Joh. 15, 5. *Without mee yee can doe nothing.* So that it seemeth that wee have not *power* in our selves.

Sol. The meaning is, except you bee *implanted* into me, yee can doe nothing: the word *without me* signifieth, separate from me, or apart from mee, and intimateth this only, that till wee bee *knit* unto *Christ*, we are but *dead*, and barren *branches*, and so *Christ* explains himselfe. ver. 4. *As the branch cannot bring forth fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me.*

χωρὶς ἐμοῦ Separatim a me, Calv. Camer. &c.

Object. Phil. 2. 15. *It is God that worketh both to will and to do of his good pleasure.*

The

The *place* proves what I say[g], that the *Saints have a power*, it is true, it is of *God*; therefore we should work out our salvation in humility, not boasting in *our selves*; for all is received of *God*. More fully, God is said to worke the will and the deed.

Chap 29. Answ.

g Vide Zanch. in loc.

1 *By giving habitual grace*, a renewed frame of heart.

2 It *exciting* and *strengthening* this grace.

And *both* these are *ever* afforded to the Saints, onely the *latter* is more and losse according to his pleasure, so that in the worst times a Christian hath a *power* to doe good, though not alike at all times: and this power you must *use*, and put forth your selves as you are able, else you cannot with reason expect his help; a Ship hath instruments of motion, (though not an internall principle) and if the Mariner would have help by the windes, he must loose his Cables, and hoise his sailes; so must you, or else you may ly still.

Things to be done. First, stir up your selves.

Now that which you are to do is,

1 *To stir up your selves*, for God hath promised to meet you, and to reach out

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out his hand to help you, if you bee not wanting [h] to your selves; it is certaine a godly man cannot by the strength of his endeavours *alone* raise up his soule, nor recover his losse, though he should lay mountaine upon mountain, and pile endeavors upon endeavors, yet could he not reach that life he seeks, but the strength of all our endeavours is the *grace* and *promise* of God [a], but as *endeavours* without God cannot, so God without endeavours will not; therefore labour to quicken your selves, that is, worke upon your hearts by your understandings; as the striking of the *flint* and *steele* together begetteth fire, so the meeting of these two *faculties*, having an internall *life* in them, doe quicken the soul; God hath made the *understanding* the *guide* and *treasure* of the soule, upon this *altar* lyeth the *fire* of God; if these *coales* be blowed up and cast upon the heart, they will warme, melt, purge, and quicken it.

There are *two things* in a renewed minde;

1 *A treasure of habituall knowledge*, it is the *ark* of God, in which the *tables* of

h *Fac non est, ut qui ipse gravus est, vel amicos agere sua causa jubeat, ne dum ipsos Deos.* Demost. Olynth 2.

Apud Dominum utraque hæc sibi necessario congruunt, & ut oratione operatio & operatione solciatur oratio. Hieron. in Lament. c. 3.

a ἂν ὁ θεὸς ἴδῃ σοῦ τὴν πεπυρωμενην ψυχην την διεγεγερμένην προθυμίαν, καὶ αὐτὸς συνεφάψεται σοῦ τὸν διορθώσεως.

Chrys. hom. 22, ad Antioch.

You have 1. a treasure of knowledge.

of the law are kept; the mysterie of the *Gospel* is engraven on it; so that the minde is as the head to the body, which gives *sence* and *motion* to all the members; spirituall *truths* are as the *spirits* in the *head*, for the *quickning* of the *soul*. Chap. 29

2 *There is a power to use* and improve these *truths*, by meditation and application [i], to awaken and provoke the *will*; as a man hath power to counsell and perswade *another*, so hee may doe this to *himselfe* by this discursive facultie: so wee see *David* pleading with himselfe, sometimes chiding: *Why art thou cast downe oh my soule, and why art thou disquieted within me?* Psal. 42. 5. sometimes exciting himselfe to duty, *Praise the Lord oh my soule, and all that is within me praise his holy name*, Psal. 103. 1. Sometime *comforting* himselfe in God, *Returne to thy rest oh my soul, for God hath dealt bountifully with thee.* Psal. 116. 7. it was a usuall thing with him to *talke with himselfe*; the minde hath a *language* as well as the body, *My reins teach me in the night season.* Ps. 16. 7. & he found so much good in this way,

2 Power to use it.

i εἰσί μοι ὀφθαλμοί τε καὶ οὔατα καὶ πόδες ἄμφω, καὶ ἠόος ἐν στηθέσσι τετυτμενὸς, οὐδὲν ἀεικής. Homer.

Chap. 29 that he puts all upon it: *Commune with your hearts upon your beds, and be still.* Psal. 4. 4. Bring out these *truths* which are laid up in you, & whet them upon your selves, God hath fitted you with *faculties* and *powers* to doe this, you have an *apprehensive* faculty, to *lay in* truths and notions, a *retentive* faculty *to lay them up*, and a *recollective* faculty to *lay out*; you have not only power of *intelligence*, but also of *reminiscence*, that you may call to minde and ponder of things known, and call them out of the *Cels* in which they lye, to revive the heart: the *understanding* is to the heart, as the *breast* to the childe, or as the *stomack* to the body, all is fed by it; set therfore upon your hearts with quickning thoughts; for as rubbing and chafing the hands or other parts with hot oyles is a means to recover them, when they are benummed, so the plying of the heart with stirring thoughts, enforcing arguments, is a meanes to revive it; among all thoughts there are none more prevalent, then of *sins past*, of *heaven*, *hell*, *eternity*, *love of God*, the *death of Christ*: these are strong cordials to chear up the spirits.

To

To *help* you in this work of dealing with your *hearts*; let mee propound these *rules*: Chap. 29

Rules helping to quicken the heart by the understanding.

1 *Make every notion practicall*: let the heart share with the understanding, count not your selves better for a thousand notions, except there bee some heate in them; minde your hearts, and strive to gain by all things; if you reade; or heare, or discourse, let your ayme and desire be, to *better* your hearts. 1

2 Be *frequent in thoughts*, for mindlesse men, are liveleſſe. 2

3 *Be ponderous*, for *slight* thoughts are *weak* in working. 3

4 *Pitch upon things* which most *concerne you*; all are *good*, but some are more *seasonable*. 4

5 Observe the *temper of thy heart*, what may work *most*; *all* thoughts have not the *like* efficacy in *all*, the constitutions of mens souls differ; learne to know your *tempers*. 5

6 When *thoughts* begin to take hold, *ply them*, keep the fire burning, and let it not go out for want of blowing. 6

7 *Arme your thoughts with prayer*, beseech God to be in them. 7

Chap 29 Thus then employ your *mindes*; this is Gods way; God will keep his *method* which he hath set, hee hath appointed the minde to this *office*, and he will not balke it; *Kings* do all by their *officers*: God comes not himselfe into the inward *temple*, but by this *gate*; all his workings upon the heart are in a *rationall way*, sutable to the state of the creature, hee deales with the *heart* by the *minde*, and upon the whole *man* by the *heart*; as the first pipe takes in water for it self and for all the rest; what ever is in the cisterne of the *heart* is conveighed by the *minde*, this is the spring in the watch of your soules; winde up this, and all the wheeles will move.

1 Attend the ordinances.

2 *Attend the ordinances*, I will say no more of this having met with it before.

2 Seek the help of the Saints.

3 *Take the help of the Saints*, crave their counsels, their prayers, use their company, for they are living, and they will impart their life: they will bee helpfull to the infirme, they have a spirit of compassion to succour the *necessitous Wo be to him that is alone*; if he *fall*, who shall *raise* him up? it may be your

your forsaking the assembly of these hath brought you into this withering state: God hath appointed the Saints unto fellowship, and when they knit not but carelesly out of pride, vaine feares, or envy, or any the like ungodly principle, they hang off from each other, they shall not prosper. Chap. 25

4 Do your first workes.

Doe your first workes: this is the counsell of *Christ* to a back-sliding Church, *Apoc.* 2. 5. Doe your first workes for *quantity*, as much as you did: you see abatement hath impoverished you; therefore work harder, to make up your selves againe. Doe them also as much as you are able for *quality* as you did before, remember from whence yee are fallen, call to minde with what feare, with what reverence, with what diligence, with what intention of spirit, with what tendernesse you were wont to do all, so do againe.

Alas *I cannot*, this is my misery: if I could doe as I have done, I could rejoyce. Object.

1 You may doe *more then you doe*. Answ.

2 See if the fault lie not more in the *defect of will then of power*, and stir up

Chap 29: k πόνος ὑγείαν χαρίζεται, καὶ προθυμία νεκρὸς ἀνίστησι. Nazianz. *De patre suo ad electionem Episcopi Cæsariensis profecturo, cum valetudinarius & senex esset.* Orat. 20.

your selves, if you were more *willing*, things would be more *easie* [k].

3 The more you *strive the more you will gaine*; the root of discouragement is *unbeliefe*; when God bids you repent, hee knoweth how *little* your strength is, and how *hard* your hearts are; and so when he bids you pray, he knoweth your *infirmities* what they are; both those of *infancie* and defect of grace, and those of *sicknesse* by declining from him, and his *intent* is not that you should worke out these *alone*, but hee calls upon you to put to your strength, and hee will *joyne with you*, and will go hand in hand with you [l], therefore awaken your selves and bee encouraged, for if you bee *doing*, hee will worke *with you, in you, for you*: And so you may recover your selves againe, and what is all your sorrows and labours to this recompence? if God will returne again, you will think all labour and paines well bestowed: oh how sweet will *life* bee after such a time

l φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός. AEschyl. 1 Pud. Stob.

time of *deadnesse*, how sweet will a clear *understanding* and an established faith be after such *mists* of darknesse and unbeliefe? how sweet will *liberty* bee, after so long a time of *cruel servitude*: how sweet will *victorie* and rest be after so long and so bloudy a *warre*? now the Ordinances will bee as the greene pastures in which your soules shall feed and delight themselves; now you that did dwell in the dust, and were compassed about with hellish lusts, and uncleane spirits, shall be filled with the Spirit of Christ, and shall converse with God; it will be a sweet time when all things shall become new; when your diseases shall be turned to health, and you shall renew your strength as the eagles, when Christ shall come into his *ancient throne*, and rule you with the Sceptre of his grace. And I pray God that all that have beene deserted may seek him and finde him. This shall suffice for the first *sort* of spirituall desertions, viz. reall, now followeth *another sort* (if I may so call it) desertions only *in appearance*. Chap 29 Rev. 19.

Chap 30.

CHAP. XXX.

Of desertions in appearance only, with causes of mistake in this case.

HAving finished the *first sort* of desertions, or Gods withdrawings of the quickning influences of his Spirit, which are when men are *reallie* so deserted; I now come to those desertions which *seeme such*, but *are not*; a godly man sometimes may and doth draw sad conclusions against himself, and conceives that God hath departed from him, when *it is not so*. And this mistake proceeds from such *causes* as these:

1. Cause, Fearfulnesse

1 *Fearfulnesse*: this abounds in some more then others, the matter is weighty, and in such cases man is apt to *fear*; as one upon a Towre, though the place bee strong and he sure, yet when he looks down, hee is appalled at the dreadfulnesse of the precipice, and counts himself in danger: This *fear* is encreased in men because they know they *may* sinke into such deeps, and they see many have fallen; now as in a

a time of pestilence and great mortality, fear so takes hold of some, that they think sometimes that they are strucken [m], and that they are also going to the house of silence and darknes, when as they are in healthfull state, so sometimes men think in this case. And the tempers of some spirits are such, that they are apt to fear; there are duskie clouds of *melancholy* darkening their reason, so that they thinke with that *melancholy King*, that they of *men* are become *beasts*, and so are ready to depose themselves from that princely state which they lived in, to feed with oxen. And to all this there is a *working* of the Prince of darknesse, labouring to hide the light, and to encrease the darknesse and sadnesse of a fearfull soule; and this *fear* being raised, doth create dismall visions, and apprehensions, that a man seemes to himselfe to be *metamorphosed*, and thinkes hee is as one cast out from God, when yet his case is good.

Chap. 30

m Quod fore posse timet moestus adesse putat.

2 *Mistake in the cause of present deadnesse:* When they are clogged with *indisposednesse*, and *ill disposednesse*, they lay this to *Gods* withdraw-

2 Mistaking the cause of their present state.

Chap 30. ing himſelfe, which indeed is the fruit of their own *careleſneſſe*, ſlothfulneſſe and untowardneſſe; they take not paines with themſelves, but ſuffer their hearts to die, and to bee depraved, and then cry out that God hath forſaken them; there is an aptneſſe in men to charge *God*, but awaken your ſelves, leſt God withdraw indeed.

2. Miſjudging themſelves. Errors in judgement occaſioned by, 1 Spirituall poverty.

3 *Miſjudging themſelves*: They thinke *worſe* of themſelves then they *are*, and there are ſundry things which occaſion them to *miſtake*.

1 *Spirituall poverty*: A poore man is apt to complaine, and an humble man is apt to thinke meanely of himſelfe. *There is that maketh himſelfe rich and hath nothing, and there is that maketh himſelfe poore having great riches*: Some mens *hearts* are *high* when their *worth* is *low*: the emptieſt eares ſtand higheſt, but the richeſt mines lye low; an humble Chriſtian is a *rich treaſure*, yet hee thinkes he is worth but *little*: But I muſt tell you, all is not gold that gliſters, all in a godly man that ſeemes grace, is not, there is a *baſtard* humility; as well as a *genuine*

οὐ πᾶς πλοῦτος τοῖς ἔργοις, ταπεινὸς δὲ τῷ φρονήματι. de Athanaſio Nyſſ.

genuine humility; *true* humility is *judicious*, though it think meanly of it selfe, yet *justly*; it judgeth not *against* truth; *false* humility is *distempered*, and erres in *judgement*; I say it is a *melancholy* distemper in the habit of humility, which can see nothing but ill sights, it can see no good; when it looks this way it cannot see *wood* for *trees*; it ever is in *substraction* in its account of reall *worth*, and matter of encouragement; but ever in *multiplication* and *addition* beyond measure of *faults* and *wants* and all matter of discouragement: Aske him how he doth, and he will tell you he is a very beggar, a miserable man, a bankerupt, full of sin, empty of God, he is nothing, hath nothing, seeth nothing, tasteth nothing, doth nothing, yea he will tell you (but who can beleeve him that knoweth his rich worth?) that he is worse then nothing°. Chap. 30.

2 *Hungring and thirsting after more grace*; there is a sweet companion of humility, but it hath this property, to lead the soul still *outward*, & is so serious in seeking what it *hath not*, that it minds not what it *hath*, a covetous man is

° Τελεγίκου πενέστερος, *hoc unum se scire dixit, quod nihil sciret.* Soc. at. apud Laert.

2 Hungring of spirit.

Chap. 30 is ever poore, because ever wanting; he forgets what is *behinde*, and is stil pressing to that which is *before* [p]: It is the fault of such as are filled with strong desires after God, that they much forget what they have received; *pride* ever feeds on what it hath, but *humility* seeth best what it hath not: But you should remember that strong *desires* after God are strong *evidences* of his presence; other things are first *desired* and then *attained*, but spirituall things are first *attained*, and then *desired*: without these the heart would rest without God, and as it cannot be without some chiefe good, so it would seek it out of God; but when it is wheeled about with a strong byas towards God, doubtlesse God is there.

p ὁ φελάργυρος οὐκ ἐστι πλούσιος, ὁ φιλάδγυρος πελλῶν δεῖται, ὁ πελλῶν δεόμενος οὐ ἂν εὐπορήσει ποτε. Chrysost. Πτωχῶν οὐλαὶ ἀεί κεῖται. Pro. Græc.

3 Much love

3 *Much love*: This also is neare in *blood* unto the two former, and is an occasion sometimes of sad thoughts in the heart; *Love* hath qualities which expose the heart to trouble. 1. It is *jealous*, ever fearfull lest it should lose the happinesse which now it hath in enjoying God; this sometimes rising *high*, inclineth to thinke that God is *gone*; it is the nature of a *fearefull* heart,

to

to fall from *care* to *feare*, from *feare to* Chap. 30.
jealousies; from *jealous suspitions*, to *sad conclusions*; as the mother out of the vehemency of affection to her childe, if hee be out of her sight, *first* taketh care, *then* is filled with feares, and sad conjectures, *at last* cryeth out, where is my childe? 2. *Love is liberall*, and is never satisfied, it would still *doe* better, and *be* better, and the *more* it is, the *lesse* it seemes to it selfe; and is so enlarged in dispositions and resolutions to do good, that as it knoweth it cannot doe *enough*, so it is apt to thinke it, doth almost *nothing*: hence many complaints arise, that it is not with them as in former dayes: that which they did before seemed *much* then, because *love* was not *much*, and now all seemes *little*, because *love* is great But you should consider, that God is much there where he works *much*, and that this flame of *love* is blowne up by him, *for God is love*. 1 John 4 16 that is to say, the fountaine and author of *love*; as love is eminently and infinitely in him, so it floweth from him, *And he that dwelleth in love, dwelleth in God, and God in him.*

CHAP.

Chap 31

CHAP. XXXI.

The false rules of mens judging themselves, causing mistake in this case.

The first false rule, Lesse vivacity.

JUdging by *false rules*, is a third cause of mistakes, as for *instance*; 1. Men judge that they are deserted, and fear they are in a state of declension, because they *have lesse quickneſſe*, and vivacity as they conceive, then they *have had*. I confesse this is an ill signe, yet this may be where there is no just cause of such sad conclusions; and to satisfie such, let me propound *foure things*.

Note 4 considerations about vivacity of spirit.

1 Distinguish betwixt Gods working in gifts and graces.

1 *Distinguiſh* betwixt Gods working in *gifts*, and his working in *graces*; God is sometimes pleased to carry up the gifts of men very high, when their *spirituall life* hath not a proportionable elevation; we see he is much this way, sometimes in men that are not good; *gifts* are given to the members for the body, and for *others* sakes often times hee poureth out great measures, and beareth them on, with a full gale of assistance, and when the *worke*

is

worke is done to which thoſe *gifts* Chap 45
ſerve, then God may withdraw; I doubt not but many faithfull *preachers* may finde a weakneſſe and dulneſſe in their *gifts* in Judgement upon the *people*; for the *deafneſſe* of the hearers, hee ſmites the meſſengers *dumb*, and ſo in ſundrie caſes it may fall out; It is ſaid, *Chriſt could doe there (in his owne country) no mighty worke, &c.* Mark 6. 5. his hands were as it ware tyed and *bound*, his power was *ſuſpended* becauſe of their *unbeliefe*, and where God had ſome *great worke* to doe, hee *opened* the hearts of the Apoſtles, and much enlarged their ſpirits; wiſely therefore diſtinguiſh betwixt *gifts* and *graces*, though you be not able to do as you have done, yet ſee into the frame and diſpoſition of your *hearts* towards God, for that may continue when the *other* fadeth; It may bee you have not occaſion for the uſe of *gifts*, as heretofore, and except they be *uſed*, they grow *dull* inevitably; as the moſt expert Muſitian by diſuſe may loſe his skill. But note here, that where there is *occaſion* and uſe of *gifts*, & they are not *ſtirred up*, but ſuffered by idleneſſe

Chap 31. idlenesse and careleſnesse to be quenched, this is a ſin againſt the *Spirit*, and breeds a *damp* not only upon *gifts*, but upon *grace*.

a God in ſome caſes gives more then he will continue.

2 God may and doth give *ſometimes* more full aſſiſtance to the graces of his people then he wil *perpetually continue*, and the abatement of this is no juſt cauſe of concluding that God hath forſaken them.

1 In times of actuall converſe with him.

1 *In times of ſeeking to him*, and of mediate converſe in prayer and meditation, and the like, there is a *fuller* taſte of him than at *other times*; a godly man enjoyeth God in *all* things, but eſpecially in *duties* of pietie; there is an evident reaſon why a man hath *more* of God *then*, becauſe grace is now *acting*, and feeding upon God: duties are the *meales* of a Chriſtian, and other actions are his *work*; he comes in duties to *receive* ſtrength, in other things he *uſeth it*; as the body gets ſtrength and refreſhment by *eating*, and draweth it out in *working*, and then comes to repaire it againe by eating; times of immediate approach to God are *meeting* times; there is a mutuall *viſit* betwixt

twixt *God* & the *soul*, & this is the proper *end* of these things, that God & the soul may *meet* together; it were an happy thing if those *impressions* which the soul receiveth at such times were *abiding*: but *such* is our *condition* here, that we must *hunger* and *eate*, and when we are *filled* we shall *hunger again*: *Heaven* is the place of *constant* life, there is a *continual feast*, but *here* we cannot have it so; the minde is but *finite*, and being of necessity to converse with *other things* besides *God*, it cannot be expected that it should be so constantly filled with him; so much a man *enjoyeth* him, as he seriously *mindes* him; therefore they that neglect duties, or slightly perform them, must needs lose much of God; but it is not to be expected to carry such a spirit in *other* employments, and in other actions, as in *conversing with God*, though the more a man hath in duties, the better hee will be in all things, and the fitter to meete God in his seasons. Chap 5

1 In *times of great necessity*. God is wont to afford more of himself then at other times, when tentations afflictions & dangers are *many* & great: then, 1 In times of great necessity.

as

Chap 31 as a father when his childe comes to a ditch or deep way which he cannot passe, takes up the childe into his armes, but when hee is got over sets him downe againe; so God in such hard cases ministreth more abundant ayde, which hee doth not continue alwayes. Hence we see that even the *weakest* of the flock become *Lions*, and those that seemed to be but little, prove like mighty Champions, victoriously conquering all difficulties, and treading under foot the *glory* and *terror* of the world, yea the feares of death it selfe. These by the transcendent nobleness and high courage of spirit (so farre above their ordinary pitch) doe declare that there is *another* power with them than their *owne*, which makes them so gloriously to exceed not *others* only, but *themselves* also. And as the Spirit came upon *Sampson* when the *Philistins* came upon him, so it is in this case; but God is not always at so much *cost*; when the necessities of his people are *lesse*, then he gives them their *accustomed* pension; when *Israel* was in the *desart*, a place barren of comforts, but full of troubles and

and exigences, God by his mightie power did worke *greater* things for them then ever after, yet was hee still their God. At the *first* coming of the Gospel, the way being *new*, and so subject to cavils and persecutions, which Christ knew the world would raise against it, he poured out *more* of his Spirit, and wrought with more glorious power then in *succeeding* ages, yet the promise of Christ stands firme, *Lo I am with you* [q] *to the end of the world.* Chap 31

q *Christus nobiscum.* 1 *Politice, ut Rex in regno; Dux in exercitu.* 2 *Oeconomice, ut Pater in domo.* 3 *Ethice, ut ratio in homine.* 4 *Physice, ut anima in corpore.* Cornel. a lapid.

3 *At and about the time of conversion* there may be more quickneſſe and vivacitie of spirit then afterwards: and hence many conclude that they are sinfully abated, and that *they are fallen from their first love.* But although I doubt not but that it is indeed a just complaint in many, yet I beleeve that some doe charge themselves without cause. Note therefore that by *two things* there may be a *greater* flush of affection, at *that time* then in after *time.* 3 At the first conversion.

1 The

Chap 31 1 The *newnesse of the condition*, naturally *new things* affect much, the *suddennesse* of the change to be translated from blacknesse of darknesse into marvellous light doth greatly affect them: In this case distinguish betwixt *solid affection, & fleeting passion*; the soul of a *new convert* is put into a kinde of *astonishment*, to see so strange & sudden *metamorphosis*, as if hee were become *another* man, and the whole world turned *upside downe*, so that *heaven* stands where the *earth* did, and the *earth* in the *heavens* place, *high* things are made *low*, and *low* things are set on *high*; these things put the soule into a *maze*, but much of this will *weare off*; suppose a man going to *execution*, in great heavinesse and feares, and in the way, his pardon, with promise of the Princes favour is brought to him; me thinks I see his heart leaping, his spirit dancing, and the man filled with abundant joy: But marke him, and in *processe of time* you will see much of this vanishing, yet his life is still as *deare* as ever: or suppose two persons married, sweetly conjoyned in deare affections, and after many

many dangers and difficulties happily enjoying each others desired company, what a *flush* of joy, what a violence of affection is mutually expressed? but in time much of this ceaseth, but true love still remaineth. Count not all that *grace* which is working at the time of the first conjunction of Christ and the soul, there is much passion in it, yet such as is *holy* and good; but as it was stirred upon a speciall *occasion*, so the occasion ceasing, it may cease, and yet the case may bee good; the *Jews* were *as those that dreamed* when they were *first* delivered, but that *dreame* did not always last; the lame man when he was *first* healed, was seen *walking and leaping, and praising God*. Acts 3. 8. but though he was alwayes *glad* of his recoverie, yet hee did not ever *leap* and *dance*. Chap. 31.

2 God doth *more at the first conversion* for his people.

1 Hee gives *more assistance*; for now a man is entring upon a *new* way, a way of *difficulties*, and all the power of hell comes out as *Pharaoh* to reduce their escaping captives, therefore God covers them with his hand, & fils them with

Chap. 31 with strength to grapple with this *legion*, and to break through these difficulties.

2 God often poures *in much comfort* at that time. When the *Prodicall* was returned, his Father made him *very welcome*, and calleth to his servant, *Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete, and bring hither the fatted calfe, and kill it, and let us eate and be merry, for this my Son was dead, and is alive, he was lost and is found.* Luke 15. 22, 23, 24. Here was more then of *necessity*, not only *shooes*, but a *ring*; not only *clothes*, but the *best robes*; here is *feasting*, and joy, and chear: This Son was a welcome *afterwards*, yet had not this entertainment *every day*; it may be *some* of that comfortable presence of God which hee then affords, *some* of that abundant joy may *cease*, because it was given upon a *speciall occasion*, and yet no just cause given to raise such sad thoughts, that God *hath forsaken you*,

4 Activity of spirit varieth much as the body changeth.

4 There *may be lesse activity*; not from change of the *spirit*, but of *nature*; the body may be more feeble, sick-

nesse

nasse or age may clip the *wings* of *allivity*, and take off much of a mans former vigor; the body is the instrument of the soule, and as he that rides upon a weak and tyred horse, cannot ride post, so when the *oyle* of naturall life and vigour begins to waste, it cannot burne so cleare as it was wont; wee see in sickneſſe, when the naturall strength is decayed, how the losse of spirits *degrades* them from that high lustre wherin they were admired in the time of health; by the way it may be a *Caveat* and warning to careleſſe nd dilatory spirits to bee better husands in opportunity, and while their *lood* is full in their veines, and their *teries* are rich in spirits to take hold time by this *golden forelock*, and to ake their voyage while they have *ll tyde* and *winde*, leſt when death eeps on, and by diseases hath dismounted them from their vigour, they inde darkneſſe and sleepineſſe to bind em in chaines; But for those whose eete did *run* in the wayes of God, and ho were as the *winged bird*, when outhfulneſſe and vigour was in them, nd their breasts did flow with milke,

Chap. 21

and

Chap 31 and their bones were full of marrow, though now nature being decayed they seeme lesse, yet their case is safe, and good; *Alas, when the keepers of the house tremble, and the strong men bow themselves, and those that looke out of the windowes are darkened, and when the almond tree shall flourish, and the grashopper is a burthen, and desire falleth, when the silver cord is loosing, and the golden bow breaking, when nature is brought to this low state, how can it be that there should be that liveliness of soule which was before* Eccles. 12. 3, 4, 5, 6.

Second false Rule: they think they are deserted because they doe lesse. It is dangerous to abuse in doing.

Second false rule; men thinke they are in this sad condition, because *they do lesse then they have done*; and I say that this is an ill signe *simply* considered, because all things worke as they are, and I desire not to bee mistaken here, for I would not bee so injurious to God, or cruell to men, as to nourish a sloathfull and backsliding person in his Apostacie and carelesnesse, but I say this, that it is possible lesse may be done, then hath been, yet without all losse of life, for besides that which hath beene said before, I adde in way

But not alwayes a signe of a declined heart.

of satisfaction these *considerations*. Chap 35.

1 It may bee that which *was done before was more then should have been*; as *other* men are apt to *fall short*, so a *godly* man is apt to *exceed*, especially when his necessities pinch him, and when the feares of God lye heavy upon his soul, then hee neither mindeth business, nor friends, nor himself, but is so intent upon this *one thing*, as if it were the *onely thing* which hee had to minde; I have spoken largely before, how a man may know when hee doth so much, as that hee may with comfort walk in his way. 1 It may bee more was done then should.

2 The *abundance* of doing, is to *rise and fall according to occasions*; when a man is in straits, he may and must doe *much*, yea *more* then is required at *other* times. 2 Measure of doing varieth with occasions.

3 God may give *lesse opportunity* for the same abundance of holy duties at all times, hee may put them upon such conditions and employments as may take them up more, as a woman when shee is married, by the variety of occasions that attend that state, may bee deprived of some opportunities which shee had when she was free. *There is* 3 God may give lesse opportunity

Chap. 31 *difference betweene a wife and a virgin, she that is unmarried careth for the things that belong to the Lord, how she may please the Lord: but shee that is married careth for the things of the world, how she may please her husband.* 1 Cor. 7. 14. The Apostle meaneth not, that the married care not for the things of God, but that that condition will bring distractions, yea, and by Gods appointment doth put them upon such things, that they cannot have that fulnesse *of time*, for exercises of godlinesse, which they had in a *single state*: in all *abatements* of spirituall action, a speciall eye must be had to the *cause*; for if either we thrust our selves into a *thicket* of businesses unnecessarily, or have lost that *edge* of holy desires and dispositions which wee had, we have here cause to lament our elongation from God.

CHAP.

Chap. 32.

CHAP. XXXII.

Other false Rules causing mistake in judgement.

Third false Rule. More stirring of corruptions

THird *false Rule*: More *stirring of corruptions*; becauſe men feele *greater* workings of luſts and corruptions then before, they think that God is not with them as before; but in way of ſatisfaction to theſe, as I muſt needs grant that this alſo is an ill ſigne, yet I will demonſtrate that it *may bee* the caſe of a man who is as full of God as *ever*.

But I diſtinguiſh betwixt corruptions conſidered, formally, effectively

1 Diſtinguiſh betwixt *corruptions formally* conſidered, and *effectively* conſidered, there may bee many *motions* to ſin, which are not *corruptions*; then they are *corruptions*, when they doe *corrupt* and deprave the *heart*; Chriſt himſelfe had *motions* to ſinne, though not riſing *from himſelfe*, but cauſed by the *tempter*, ſo that his ſoule was but as a glaſſe of pure water jogged, & though the *motions* to ſin which ariſe from that ſinfulneſſe in us, are formally and in *interpretation* of the

Chap 32. Law *sins*, yet except they *take hold* of the heart, and do infect it, they are not *corruptions*, not such as argue *lesse* of God; nay, as when a man lives in an unhealthfull and infectious aire, the power of God is much seen in keeping him up in health, so the power of the Spirit is much put forth in that soule which is kept sound from the plague, in the midst of infectious and poysonous workings and foamings of that sinfulnesse within; it was the *Apostles* case, he had some burning lust like a *splent* or *coal in his flesh*, but God kept him; *My grace is sufficient for thee*, *for my strength is made perfect in weaknesse*, 2 Cor 12.9.

1 *Sufficit misi gratia tua, cum deficit virtus mea.* Bern. apud Cornel. a lapide in loc.

2 A man *may have more occasions* to stir *corruptions* then before; and *occasions* to lusts, are as *winde* to the *Sea*, or *fuell* to the *fire*; it may be you thought better of your selves then you had cause, you might thinke you had more meeknesse, when you were lesse angry, but it may bee your anger was not so much, not because your *meeknesse* was *great*, but because your *offences* were *few*; know this, that occasions do not so much *beget*, as *bring forth* corruptions.

a Occasions of sin may be more then have been.

3 It may be your lusts *have not more life*, but *they seem so*, because you have more.

Chap. 39

1 *More light* to see them; at *first*, grace is busie about the *outward man*, and *grosser* sinnes, but afterwards it descends in the *lower* and more *retired* parts of the soule, and by the *candle* of God searcheth the hidden deepes, and finding still *new worlds* of sin, you are apt to thinke you are *worse* then you *were*; the puddle smels when it is stirred, but as the Sunne sheweth a great deal of dust in the ayre, yet you know it was there before, though not seene before, so, &c.

1 Lusts may seem to have more life when it is not.

2 There is *more sense*: when there was but *little life* many lusts might work *unfelt*, but now every *touch* of sin is felt, and so you may think amisse, that you have more, when indeed the cause is not encrease of *sinne*, but of *grace*; the *Apostle* made nothing of *lustings*, and many other things, till grace had incorporated it selfe, and made him quicke to feele the bitter and stinging workings of it, *Rom.*

2

4. *It may be your life hath been in a continuall*

3 It may be lusts had not time to

Chap. 3. 2 *continuall tumult* and warfare, with great afflictions of *body* and *minde*, so that corruptions had no *time* to work, but now being brought to a greater *calme*, they begin to stir; In a tempestuous day, the birds hide themselves in the hedges, and the Conies in their holes, but when the stormes are past, then they come forth; while *Rome* was held in wars, and while the *Athenians* were busied by the *Lacedemonians*, their *owne* dissentions and internall evils lay *asleep*, but when they had *rest*, then that which lay *hid* brake forth to their great hurt: we see men that are serious, laden with weighty concernments, living in croudes of affaires, or distracted with great cares and fears are free from many vices in their *lives*, which break out when they have more liberty; Consider well, if there be not some eminent change in your *conditions*, for a *calme* estate is subject to many inconveniences in this kinde, but it is not becauſe lusts have more *life*, but becauſe they have more *advantage*.

2 often stirring of lusts works their death.

5 *God may permit Satan* to work in men, and suffer their corruptions to be drawne

drawne out, that they may bee more *mortified*. Then we take up armes and fight much when wee see our enemy comming upon us; if the enemie had kept in his trenches and holds, hee had beene safe, but by coming out he fals into our hands; the rats and mice in their holes are secure, but when they shew themselves by coming out, they are taken and killed; when therefore the snuffe that you thought was extinguished, smels and beginnes to burne againe, it is that you may make surer worke in more full extinction. Chap. 11.

Fourth false Rule; Men are too much *swayed by the opinion which others* have of them; if they be censured or rejected, or discountenanced by such, it takes deepe *impressions* upon them, *especially* if they be near, beloved, wise, godly, such as know them; there is a disposition in a man to bee much affected with the judgement which hee knoweth others to make of him: hence come those inquiries into other breasts, to see what shape wee hold in their mirrours; as the *Emperor* acted himselfe dead, and caused his funerals Fourth false Rule. Opinion of others. Strad. de bello Belg.

Chap. 32 funerals to be solemnly performed, his hearse erected, his followers clad in mourning, and himselfe carried as a dead corps, that in the meane time, through a secret passage, he might observe what respect he had in his subjects hearts. Hence also arise suspitious and secret dejectments of mind, upon conjecture of dis-esteeme and improbation of others: hence also vain glorying and supercilious elation of minde, upon the applause and fame which men have with others: and indeed, to be approved of men wise and good, is both desirable and honourable, the concurrence of their testimony is a glorious thing*. And by the same reason, the disfavour and ill opinion of such, to an ingenuous spirit is an unhappinesse. But sometimes there is too much weight laid in these things: If the opinion and judgements of others were infallible, reason would require that we should mould our thoughts of our selves, to the modell of other mens opinion, but others are not alwayes competent and sufficient judges in this case; therefore as their sentence is not to be wholly neglected,

* Gloria est consentiens laus bonorum, & incorrupta vox bene judicantium de excellenti viro. Cic. Tusc. q. l. 3.

neglected, so it is not too much to be valued, God sometimes discovers his displeasure by stirring up his servants against men, as when the master of the family will estrange himself from one, he bids his children and servants to shew him no countenance: if it be your case, you should humblie and wisely consider it, and say as *David* when *Shimei* reviled him, *The Lord hath bidden him*, 2 Sam. 16. 11. Consider your selves, and rest no way in the sentence which men give, but appeale from them to the supreame Judge, and studie to approve your selves to God, *For he is a Jew which is one inwardly, whose praise is not of men but of God.* Rom. 2. 29. Chap. 5.

Fifth false Rule. Men thinke *they grow not*, and hence conclude sadlie against themselves, they think the time hath been when they thrived more in grace, & that therefore they are in this deplorable state of which we speake. But here may be great mistake, and for the relief of such, let me propoun some *considerations* tending to the rectifying of their judgment in this case. Fifth false Rule: not growing.

Chap 52. 1 Growth in ſome graces hinders the weake in diſcerning growth in others.

1 The *growth in ſome graces* ſometimes to weak ſpirits, hinders the diſcerning of *growth in others*: beſides that ſpirituall povertie and humilitie which I have ſpoken of; *the increaſe of light* proves ſometimes an impediment. 1 The *more light*, the *more weight* lyeth upon the ſoule concerning the matters of eternity, which ſometimes doth raiſe up care and ſolicitouſneſſe to that height, that a man is diſpoſed to feare and jealouſie concerning his condition. 2 The *more light*, the more duties are *diſcovered*; a Chriſtian ſeeth not all his worke at *firſt*, God raiſeth up his way to his eye by *degrees*, as a childe is put at firſt to ſuch things as are proportionable to his age and ſtrength, and as hee groweth in years, to more capacitie and abilitie, ſo he is put on to greater things. Now the godly finding ſtill a diſproportion in their ſtrength to their worke, thinke that they *grow not*; as if he that taketh the meaſure of his height in a tree, coming afterwards to meaſure his growth, and finding that hee doth not exceed, yea ſcarce reach his marke, ſhould conclude hee hath

hath not growne, this were no good reasoning, because the tree is growne also. Or as if one that tryeth his strength by shaking a tree when it is young, coming some yeares after, and upon tryall finding that hee cannot stir the tree more, yea it may bee not so much, should conclude he hath not increased in strength, he should judge amisse, not considering that the tree is also growne more strong, and more unapt to be moved. The taske of a godly man groweth, his relations, state, temper, calling, company, tentations, and such like things cause great variations in his worke. And God useth a gracious *indulgence* in not imposing so much in the *infancy* as in the *progresse* of his people; and as many things are not imposed at first, so the *spiritualnesse* and *exactnesse* of duties is more and more discovered: and hence it is that the godly labouring still with weakenesse, and disproportion of strength, do think (though causelesly) that they *grow not*. Chap. 3.

2 There are *different growths*. 2 There are different growths.

1 There is a growth *upward*, in hope, peace, joy.

Chap. 23

2 A growth *downward*, as a tree that groweth in the *roote*; so many grow in humility, and lowlines, &c. and hence as I have shewed, they are apt to think meanly, yea, meaner of themselves then is meet [a].

a *Crescente gratia, crescit & abyssali vanitas humilitatis, & ut mare cum ipsum intrant omnia flumina, non redundat sic nec ipsa, imo quod est mirabilius, de ipsa repletione ex tuanitur, &c.* Gull. Paris. de morib. c. 10. p. 236.

1 There is a growth in *bulk*, as when a tree groweth bigger.

4 A growth in *maturity*; as a child which groweth a great while more in bulk and quantity, then in ripenesse and dexteritie, but afterward he groweth more in *perfection* of parts, then *extension* of parts, hee groweth more strong, active, apprehensive, wise; So a godly man groweth at first much in the bulk of knowledge & grace, but after these becomes more mature, to know the things which hee knoweth *better*, more practically and vitally, and to be able to do what he did more spiritually and perfectly: an apple for a time groweth bigger and bigger, but afterward it groweth better and sweeter. Now men not discerning this, are

are apt to thinke that they grow not when they do. Chap. 12.

3 Men often *mistake in the judgement of their growths*, by being too *hasty*; the judgement of growth is, by *comparing* ones selfe with ones selfe, but if a man measure himselfe to day, and a weeke hence measure againe, his growth though it be reall, will be imperceptible: when you compare your selves with your selves, if you finde no growth, then look upon your selves at *a greater distance*, if you cannot discern growth by comparing your selves with your selves the last yeare, then see what you were two years, or three yeares, or seaven yeares past, and now tell me if you finde not your selves better, if not sensibly increased in the bulke, yet at least in maturity and spiritualnesse of your graces? 3 Men are too hastie in iudging of growth.

4 Growth is *not alway equall*: as in nature, a childe shootes up sometimes more in one year, then afterwards in two or three yeares, so grace groweth not so fast sometimes as at other times, as in nature, diseases, wounds, obstructions, ill dyet, &c. may keepe downe, so the soule by distempers, 4 Growth not alway equall.

fals,

Chap 32. fals, ill dyet, &c. may bee hindered in her spirituall growth. But a man must take heed of concluding in such Cases, that God hath deserted him: For as I have said before, it is not every fit of unproficiency, which argueth a man in such a state. Yea, all things considered, it may be, though the growth in times past doe exceed the present growth, yet a man considering the abatement of meanes of growth, with other strong impediments of growth, a man may have as full a presence of God with him, though he for a time grow not as he did.

Be not therefore hasty in passing sentence; For as many through slackness and slowness of judgement of themselves, are declined, but know it not, so many by haftiness in judgement, conclude they are deserted, when they are not.

CHAP.

Chap. 33.

CHAP. XXXIII.

The second sort of spirituall desertions, losse of comfort.

NOw I come to the other *head* of spirituall *desertions*, the eclypsing of the *comfort* of the soul; this is oftentimes the sad case of the Saints; the sons of peace and consolation are often *men of sorrows*, cast from a Paradise of comfort, into a wildernesse of discomfort, wandring in a maze of perplexed thoughts, heavy cares, afflicting fears, bitter sorrows, and vexed with roarings and yellings of devouring beasts, yea, rent and wounded, and almost being a prey unto them.

Before I come to treate of this mournfull state, in which the sweet streames of comfort faile, leaving the soule as a parched heath: I must premise some considerations, about the comfort of the soul. First, the nature of comfort.

1 The nature of it.
2 The cause of it.
3 The defectibility of it.

First, of the nature of it: It is a cheer- It is a cheerfulnesse of soul.
lineſſe

Chap 33 lineſſe or ſatisfaction of the ſoule; the name ſheweth the thing, *Comfort* is from a word [a] which importeth *ſtrength*: and what is comfort, but ſtrengthening of the heart; and it is expreſſed by *ſtrengthening* in the Scriptures, *Pſal.* 27. 14. *Pſal.* 52. 7. *Pſal.* 104. 15. 1 *Sam* 23. 16 *Job* 4. 4. *Eſay* 35. 3. and diſcomfort is the enfeebling or weakning of the ſoule, ſo that it cannot walke in its way, but fals and faints: But comfort keepes her upon the wing, and maintaines; yea, increaſeth her ſtrength; it is the life of the ſoule: So when *Naomi* would expreſſe that *Boaz* ſhould bee a comfort to *Ruth*, ſhe ſaith, *He ſhall be the reſtorer of thy life*, Ruth 4. 15 For take away the contentment of the heart, and it dyeth: the *damned* live in hell, yet becauſe it is a life without comfort, they are ſaid to die, and their eſtate is reckoned a ſtate of death; *They are dead while they live*; hence *David* calleth it *quickning*, Pſal. 119. 50. *Thy word hath quickned me*: and verſ. 93. reſtoring of comfort to mourners is called *reviving*. *I dwell with, &c. to revive the ſpirit of the humble, and to revive the heart*

[a] Confortari.

heart of the contrite ones. Elay 57. 15. So it is said of *Jacob* when he heard of his Son, and saw the wagons which he had sent; *The Spirit of Jacob their father revived.* Gen. 45. 27. Those words of *Ezra* are not unlike; *Grace hath been shewed, &c. that our God may lighten our eyes, and give us a little reviving in our bondage.* Ezra 8. 8, 9. Chap 3.

Comfort in a word, is that *strength and life* which the object contributeth to the heart: there is then a *difference* of comfort, according to the difference of *objects.* Every good thing which a man hath either in expectation or possession, yeelds a comfort proportionable to its *worth*, and a mans propriety in it; all good things in the world, are as the *fence* of the soul, or her fort against *invasions* of fear, care, trouble, miserie: so that as he that hath the best guard, strong and able souldiers, is strongest and safest; so the heart is so much *strengthened*, as it hath of *goods*: Then the *best things* yeeld the *best comfort*; as the *freest* fountaine yeelds the *fullest* streames. But for as much as not only the *property* of the object, but the *propriety*; or, A strength of soul.

Ch. 2. 33 *priety* also is the measure of comfort, therefore according to the degrees of enjoyment of God, so are the degrees of comfort; those in *heaven* being fully possessed of God, have a fulnesse of comfort; *In thy presence is fulnesse of joy*, Psal. 16. 11. But the Saints in the *world* have but an imperfect comfort.

1 *Not stable*; sometimes it is gone, and a day of gladnesse is turned into a night of heavinesse, so that they complaine as the Church, *The joy of our heart is ceased, our dance is turned into mourning*, Lamen. 5. 15.

2 *Not full*; it is mixed with various feares and sorrows, which like waters of *Marah* flow into the soule. For though the *object* of comfort be *sufficient*, yet the *assurance* and enjoyment of it is *deficient*, so that as the soul is comforted, because it hath God in a *measure*, so it is troubled because it *wants* still, not being so sure and full of him as it desires.

There are *three degrees* of spirituall *comfort*.

Three degrees of comfort. 1 Peace.

1 *Peace*, when a man *agreeth with himself*, and is freed from that war and com-

combustion which was within him by incursion of feares, and terrors of soul. This is a rest in the soul, a *rest* I say, but not from *motion*, but from *commotion* and tumult; an uncomfortable state is a tumultuous state; *My bowels boyled and rested not.* Job 30,27. hee was like the Sea moving & working; itis a tempestuous condition. *Oh thou afflicted, tossed with tempests and not comforted.* Esay 54.11. Comfort is the laying of the storme, the hushing of the winds, the stilling of the raging Sea. When a man hath *comfort* in God, he hath a *twofold rest.* Chap 33

1 *Mentall:* While God is hid, the *minde* is agitated, and rolls to and fro to seek him, hunting and beating it selfe out in running after him, but when it seeth him, then it is quieted, and saith as *David, Returne to thy rest oh my soul, &c.* Psal. 42 7.

2 *Cordiall*: The heart sits in heavinesse till it recover what it hath lost, unquietnes abides with it, if the minde be puzled, the heart is troubled; if the Pilote be disconsolate, how are the passengers afflicted? what teares, what paines, what wringing, what fainting may

Chap. 33. may one see there? what sighing, crying, howling, screeching may one hear? In such a troubled case is the heart, when God hides himselfe and will not be found; like *Rachel weeping for her children and will not be comforted, because they are not*: But when the soul seeth God then it is quiet, the cryes of the heart are stilled, her wounds is healed, her pain ceaseth, and all is calme.

2. Joy. 2 *Joy*: This is an higher degree of comfort; peace is *negative* comfort, joy is *positive* comfort, that is a *cessation* or mitigation of trouble, this is an higher *contentment*; that is like the laying of the storme, this like the breaking out of the Sun; a woman in travel, when paine ceaseth is at rest, but when a childe is borne she hath joy, *Joh.* 16. 21. A condemned man when hee is pardoned, is at peace, his fears and sorrows cease, but if with his pardon hee attaine *preferment*, he rejoyceth. There is a *kinde* of joy in *peace*, and so joy is the *fruit* of *peace* and rest, but still it is a *farther* contentment than *meere* peace, *sorrow is turned into* joy, John 16. 21. but *first* it is turned into *peace*.

Joy,

Joy is the *noone-tide* of comfort, and *peace* is the *morning*; *peace* is a *returne* to it selfe, after that it had beene tossed and driven from its desired state, *joy* is an *ascent* above it selfe; *peace* is a rest *within it selfe*: *Joy* carrieth the heart *higher*, it is a kinde of *elation* [b], which if it bee strong is called *exultation*, which is a kinde of *valting and leaping* of the minde, yea a *leaping out of it selfe* [c]: *peace* is *contentment* when the heart is bounded by its condition, and is not *effused*, & poured out of its owne *channell*, as the river is when the *channell* is too scant or not passable; but *joy* is an *enlargement* of the heart [d]: It is called enlargement of heart, *Psal.* 119. 32. the heart opens it selfe, and is filled with the thing it loves.

Chap. 33.

b *Gaudium* Jul. Scalig. in Coniect.

c *Exultatio est gaudium gestuosum, ab ex & salto.* Becm. de orig. latin.

d *Laetus qu. Laetus. Vt moerere contrahimur &c & gestimus gaudio Sen. Laeta diffunditur per universum corpus*

...ur, cujus foras motus ejus effertur ut tristitia intro. Galen. 13 de causis pulsuum. Apud Cornel. a lap. in Proverb. 17. 22. *Dilatatur affectus per delectationem quasi se tradens ad continendum interius rem delectantem,* Aquin. 1. 2. q. 33. a. 1.

3 *Triumph and glorying*, which is *joy elevated*, and it consisteth in two things.

3 Triumph, and that in two things.

1 A *victoriousnesse* and magnanimous conquest of heart over all things; when the heart is raised to this pitch

1 Victoriousnesse of spirit.

Chap. 33 pitch of comfort in God, all the world is brought under a man, and the greatest evils cannot daunt; There is such a gradation as we speak of. *Rom.* 5. *We have peace towards God*, verse 1. *we rejoyce in hope*, ver. 2. *and not only so, but we glory in tribulation also*, ver. 3.

2 Boasting in God.

2 A *boasting* and *holy* vaunting of heart; the *word* which is used by the Apostle for *glorying*, importeth a *jetting*, or *strutting* of the neck, [e] it is often used by the Apostle for boastings, as 2 *Cor.* 9. 2. *Rom.* 2. 17. 23. *Chap.* 11. 18. 2 *Cor.* 10. 8, &c. A man *boasts* when he is *full* of that which he thinkes *excellent*, and to adde worth and excellency to him; when a man counts it not onely *happinesse* but *honour*, to have such a God, and is not onely not ashamed of him; but in his account magnified by him; when he is able to hold up his spirit against the proffers and terrours of the world, and doth professe to heaven and earth amidst all blasphemies, jealousies, threats, sufferings, glory, which is in the world, that God is good, sufficient, worthy of all love, feare, and trust: I say when the heart comes with undauntednesse and full

e καυχάομαι. ab αὐχέω, ab αὐχὴν. Cervix.

con-

contentment, sets God against all, this Chap. 34
a holy *boasting* of God, or in God;
like that of *David*, *I will blesse the Lord*
at all times, his praise shall continually
be in my mouth, my soule shall make her
boast in the Lord, Psal. 34. 2. *In God we*
boast all the day long, and praise thy
name for ever, Psal. 44 8. Psal. 64.
10.

CHAP. XXXIIII.

The causes and roote of comfort.

NOw from the *nature* of spirituall comfort, let us descend to the *cause* and roote of it, and that we may not run too large a compasse, we will confine our selves to the causes;

1 *Efficient.*
2 *Materiall.*

First cause efficient, God.

The *efficient* cause is various, but wee will onely pitch upon the *principall* working cause, which is God, who is called the *God of all comfort*, 2 Cor. 1. 3.[f] here briefly two things;

[f] Patrem dicens non solum misericordiæ sed misericordiarum, & Deum non unius sed totius consolationis: qui docetur nos non modo in hac vel illa, sed in omni tribulatione, &c. Basil. in Psal. de natal. dom.

1 That

Chap 34. { 1 *That it is of God.*
{ 2 *How wrought by God.*

1 That comfort is of God, this appeares thus.

1 Suppose a man dead in trespasses and sinnes, here is required the same power to give *comfort*, which is to give *life*.

2 Suppose one *troubled in spirit*, vexed with feares, here no lesse power can comfort then the power of God.

For comfort in *this case* is an *act of supremacie*; as in a *civil state*, none can *take off* chaines of imprisonment, but he that *put them on*; all creatures in heaven and earth cannot *loose* him whom God hath *bound*; though all should speake well, yet if God frowne, chide, smite, condemne, this prevailes, because he is *supreame*; nothing can comfort, but to *have* what God only can give, as pardon of sin, deliverance from hell, &c. and to *know* what God onely can reveale; as whether sin be pardoned, God reconciled, &c. these things God onely knoweth, and none can know them but those to whom he reveales them; and farther,

when

when God afflicts, he doth it for an *end*, till that be compassed, the soul lieth in the deeps; grief and feare is to *bring* in the heart to Christ, therefore none but he can take it off, who is set to bee the Phisitian to cure the sores and wounds of a broken spirit; and there is in the soule when God shaketh it with his power, a disposition to sets towards him, that nothing can satisfie the soule but his favour. Chap 38

3 Consider what *comfort is*, it is a *strength* or satisfaction of spirit. That then which comforteth, must be *proportionable* to, or exceeding that which may *cause grief* or trouble; now if a man bee in great affliction from the world, that which can comfort, must be something *greater* then the world; if afflicted by terrors of *conscience*, comfort cannot be but by one that is *greater* then conscience; if death, sin, hell, wrath disquiet the soul, what good in heaven or in earth can weigh down these, but *God himselfe*.

Secondly, not *how* this comfort is wrought by God: There are *three acts* of God concurring in this work of com- God works comfort. First preparing the soule.

Chap. 34

Preparation, or disposing of the soule for comfort, by giving { *sight.* *faith,* *fitnesse.* } *Collation* of the matter of comfort. *Attestation, &c.*

By illumination.

1 God *illuminates* the understanding to see the true *fountain* and proper *object* of true comfort, with the meanes and conditions of it; till a man know the *excellency* of spirituall things, with their sufficiency and eternity, and till he see them *haveable* and attainable, either the heart is deluded with the dying vanities of this sinfull and mortall life, or held under the terrors of a guilty, accusing, misgiving and despairing conscience. Though there be incomparable worth, and most delightfull sweetnesse in Jesus Christ, yet what is this to him that dwels in darknesse? the understanding is the *gate* both of *life* and *comfort*; and as the heart rueth not what the eye seeth not, so it joyeth not in what it knoweth not. It is necessary to true and strong consolation, that a man have a *sight.*

1 *Cleare*; *Dark visions* breed but *weak comforts*; darknesse is the harbour and womb of doubts, and in this case so

ſo far as the ſoule *doubts*, it *dyes*. If a condemned man have a pardon, but ſo written either for letter, or language, that he cannot reade or underſtand it, though his pardon is his life indeed, yet it is but ſmall comfort at preſent. Chap. 16.

2 *Extended*; The heart cannot bee eſtabliſhed and filled with comfort, til the *latitude* of the object of comfort appeare; except the minde ſee things in all their *due requiſites*, which makes them able to comfort fully, there will bee ſomewhat wanting to a *peacefull* ſtate; as if he ſee a *worth*, but not fitneſs, or if that, yet if not the *poſſibility*, or if that, yet not *ſufficiency*; or if that, yet not *perpetuity*; I ſay, if any one of theſe appeare not, the heart will remaine unſatisfied; what a *check* to contentment in a thing is this, when, though a man ſeeth it is *good*, yet he ſaith, it is *not fit* for me, it pleaſeth not, or it is not *poſſible*, I cannot obtaine it, or it is not *ſufficient*, it will not ſerve my turne, or it is *fading* and not certaine, I may loſe it againe?

3 *Actuall*; For not *knowing* good, but *minding* good doth comfort, *habituall*

Chap 34 *tuall* knowledge doth not *comfort*; it hath a *power* to comfort, but till our knowledge be *actuall*, it gives not *actuall comfort*; it is but as fire in the Embers, which warmeth not except it be blowne up; the rich promises laid up in a *knowing* man, is but as bread in the Cubbord, which except by *actuall* knowledge the minde feed upon, it starves. If a man have much wealth in his *Cheſt*, except he take it forth for his *uſe*, wherin is he happier then a *beggar*? though the Well be full of water, yet except a man draw it out, he may thirſt: *We muſt not forget our conſolation*; unmindfulneſſe breeds uncomfortableneſſe; when therefore God will give comfort, he is the remembrancer of his people.

4 *Serious*; For *fleeting* thoughts breed *flaſhie* comforts; paſſant views and glances of the minde cannot raiſe a ſetled comfort, 'nay rather they diſcomfort as much by their vaniſhing, as they comfort by their preſence. The fruit of ſuch ſights of God, Chriſt, heaven, &c. yeeldeth a *preſent* but a *tranſient* blaze of joy, like fire in ſtraw, ſoon up, and ſoon downe; yea, this

this *sweetnesse* leaves a *bitternesse*, and wounds the heart to *lose* that so *quickly*, which it *had* so *happily*; so that by such transitory gusts, the soule learnes more indeed how to *prize* the things for *sweetnesse*, and how to *lament* them for their *absence*; and not his *comfort*, but his *sorrows* are increased by such *cursory views*; howsoever, this is sure, except our light bee *permanent*, our comfort will be *transient*, and the heart will be still unsatisfied; these fits of glaring light, are but like *night-lightings*, which make not *day*; it is *night* still in the soule, because the *Sun* sets over it: when therefore God comforteth, he fixeth the eye of the soule upon himself, and the good things of his grace. Chap. 39

The second act of *preparation* of the heart for comfort, is *working of faith*, which is the *main organ* of comfort; though a man *know* the Gospel, yet except he *beleeve* it, all the glorious treasures of grace and mercy in it, are but as a *golden dream*, or a pleasant tale, or as a fire which is painted on a wall, which yeelds neither light nor heate: the word profiteth not him that be- 2 By working faith.

Chap. 34 leeveth not. This was the case of the Jews, they had great promises made to them, *But the Word preached did not profit them, not being mixed with faith in them that heard it*, Heb. 4.2.[1]. As exceeding strong drink not *tempered*, and qualified, profits not nature, so those great promises so much exceeding opinion, and expectation of reason, not being *mixed with faith*, did not *profit* them; or as some conceive the *Metaphor* lyeth thus; as hee that drinkes of an *empty cup*, so were they not *beleeving*, the promise to them was but as an *empty cup*; or, as in the margin of our *Bibles*, they were *not united by faith to them that heard*, i. e. to them that *beleeved*, so that they had not the same benefit by the word.

ἐν τοῖς ἀκούσασι h. e. Caleb & Josua; qui soli crediderunt: sic Chrys. Theoph. Oecumen. *At intelligantur potius ipsi Judæi.* Par. &c.

συγκεκραμένους τῇ πίστει *Vi vinum aqua temperatum sit mitius & utilius instrumenta ita ardua illa promissio opinione major & incredibilis, non admissa fide non profuit.* Cornel. a lapide. *a cibo bene condito ducit Metaphoram.* Camer. in Respons. ad Quæst. in Hebr. at συγκεκραμένος *Legunt Syriac.* vers. Beza, Marian. R. Stuart. Ang. in Psal. 77. &c.

Faith then is a necessary requisite, and that 1 as a *condition* upon which comfort is *given*. 2 As an *instrument* by which it is *received*; for faith gives the promise a *life and subsistence*, though

though not in *it selfe*, yet *in us*; except the Gospel bee beleeved, it hath no dwelling, no roote, no power, no life, no being to us, but is as a thing that is not; therefore God workes faith which doth enable and dispose the soule to suck sweetnesse from the *breasts of consolation*: Joy and peace are fruits of faith. *Now the God of hope fill you with all joy and peace in beleeving, that you may abound in hope through the power of the holy Ghost*, Rom. 15, 13. Chap. 3.

Thirdly, Sanctification.

The third act of *preparation*, is *sanctification*; which is simply necessarie to true comfort; 1. As a *condition* of the Covenant; for without *holinesse no man shall see God*; Heb. 12. 14. 2 As *disposing the soule*; for these two things are required to make a man *capable* of comfort.

1 *Life*; When a man is dead *in himselfe*, he is dead to *all things*, and all things are *dead* to him, the best cordials are no better then puddle water, the richest jewels no better then the meanest trash to a dead man. 1

2 *Suitablenesse*: What comfort doth a piece of flesh yeeld to a sheep? and 2

Chap. 4. what is a rich pasture to a man? that onely is comfortable that is *good* to a man, and that onely is good which is convenient; the best dish is but as poyson to him who hath an *antipathy* against it; the nature of man is such, that since it forsook God, it so cleaveth to the creature, that till it be *healed* it is not capable of spirituall comforts, and could no more live in God then a Fish in the ayre. There is a certaine *compasse of goodnesse* which every creature walkes in: the world is divided among them, and every sort of creature hath its *latitude*, which is bounded by its particular *forme and disposition*; the *Fishes* keep below in the waters, their walke is in the deepes; the beasts inherit the earth and go no higher, they minde not honour, riches, learning, &c. these are the flowers of that *Eden* which mankinde hath in possession, and these are the highest things of a *naturall man*, but heaven, the Gospel, God, Christ, &c. are the portion of the *spirituall man*, the new creature; man must be elevated above the pitch of nature, (as now it is) to live in these things. The eye is made for

for light and colours, the ear for sounds and voices, the smell for savours, the minde for *truths*, the will for *good*, so every thing is fitted for its object. And as in motion there is no rest but in a *fit place*, so the soul could not be quieted and pleased in spirituall things, except there were a *fitness* and agreement betwixt them *. There are some *velleities* and imperfect motions of a *naturall will* heightned by the Gospel; but these give not true comfort, because the will closeth not; it is easily moved from them, as a *globous* or round body upon a *plaine*, is easily moved because it hath but a weak hold, it toucheth but in a *point*; but a *plaine* or square body upon a *plain* stands fast and hath *full rest*, because their *superficies* doe agree, and they mutually meete and close together.

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* *Eis solum fruimur in quibus voluntas delectata quiescit.* Aquin. S.P.I. 2. q. 11. a. 3.

The second worke of God in giving comfort is *collation of matter of comfort*: God bestoweth things comfortable, these are the food and fuell of joy; when God saith, Be of good chear, be comforted, hee doth not doe as those whom the Apostle reproves, *James* 2. 15, 16. *If a brother or sister be naked and*

Secondly, God comforteth by giving matter of comfort.

Chap. 34. *destitute of daily food, and you say unto them, depart in peace, bee you warmed, and filled, notwithstanding you give them not those things which are needfull to the body, what doth it profit?* When God commeth to comfort, hee giveth that which may comfort, precious promises, sweet mercies; as pardon, grace, light, heaven, his favour, presence, ordinances, Christ, &c. Who is able to sum up the riches and treasures which God bestoweth upon his people as a portion to live upon? great things in possession, greater in reversion: *Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, &c.* Psal. 31. 19 Isa 64. 4. [h] So that when a man shall see himself so fully stored, he may with mirth and gladnesse say to his soule, *Soule take thine ease, thou hast much goods laid up for many years*; having such a portion he is a rich man, enjoying such a sufficiency as is a strong basis of rest and contentment, and makes him live a life above men, [i] a life onely in degree inferiour to the life of Angels: that Paradise which God made for

[h] *Dic nobis qui præparas, quid præparas? repletimur bonis domus tuæ sed quibus, &c. id quæri enim quod oculus non vidit, &c.* Bern. Serm. 85. in Cant. explicans illud Isaiæ vs. 64. 4.

[i] Dives a Divus Varro de ling. lat. l. 4.

Adam

Adam was as a desart to this *Sharon*, those fruitfull trees were but shadows of the happinesse which is in this new *Eden*, the garden which God hath planted for his people. Chap. 34.

The third worke of God in Comforting his people is, *attestation*, the soule is exposed to many controversies, and is prone to unquiet agitations; it is hardly satisfied; though it have a *present* happinesse, yet it hath a provident and sollicitous eye upon *future* times, and extends her cares and fears even to *eternity*. Adde also unto this, the minde is hardly satisfied in that which it *comprehends not*, and sinfull *reason* will bee wrangling where it seeth not its way and end, but must take all upon *trust and credit*: and in things of moment a serious and fearfull man is apt to entertaine jealousies, [l] and will scarce beleeve what it seeth, [m] but though God pronounce him blessed, yet he is apt to call his *tenure* into question, and to cast himselfe in the *sute*: The doubts and *controversies* by which the soule is vexed, may be reduced to two *heads*;

Thirdly, witnessing.

Inam veluti pueri trepidant atq; omnia cæcis in tenebris metuant, sic nos in luce timemus, &c. Lucret. *m quicquid id est, timeo Danaos & dona ferentes.*

concerning

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concerning { 1, *the Gospell.* / 2 *themselves.*

1 The truth of the Gospell.

The first *question* is about the *Gospel*: There is abundance of unbelief in the soule; it is a difficult thing and a rare thing to *beleeve*; there are two things which much hinder faith.

1 A disposition in man to judge of all things by sense or reason.

2 The inevidence of the Gospell: As things are more or lesse clearelie propounded to sense or reason, so they are received with assent more or lesse; A Philosopher beleeveth more strongly, that the Sun is much bigger than the earth, or that there will be an eclipse at such or such a time, than a Country man; when wee say the object of faith is not evident, we must distinguish of evidence:

Evidence is of { 1 narration. / 2 the thing.

Evidence of narration is when a thing is so expressed as it may be understood, so the Scripture is evident and clear.

Evidence of the thing, is, when either sense or reason apprehends it.

Thus the things of the Gospell are inevidence

inevidence, such *eye as hath not seen, nor* Chap. 34
ear heard, nor &c. 1 Cor. 2.9.

The gospel is divided into { Doctrine. / Historie. / Propheſie.

1 The Doctrine hath in it ſomewhat that is evident, and eaſily falling in with reaſon, for there are things in it appertaining to *natural Philoſophy*, as elements, men, beaſts, trees, &c. to *Ethicks*, as all the morall rules and vertues; to *Oeconomicks*, precepts for ordering of families; to *Politicks*, lawes for Cities and common wealths. Theſe a natural underſtanding can deal with. But there are other things of more high nature, which are called *Supernaturall*, as the Trinity, Incarnation, Reſurrection, &c. theſe are above reaſon.

2 The Hiſtory: this is of things paſt, and have no evidence to *ſenſe*, for what can the eye ſee of Paradiſe, the Flood, the Arke, &c. nor to *reaſon*, by any thing in themſelves; how ſhould reaſon conclude that ſuch things have beene, but that they are related and revealed?

3 The Propheſie; this is of things to

Chap.3. to come, and so to come as that a man cannot see them as a Philosopher may see the effects in their Causes, for they come within such a course; nor can any creature by reason conclude their futurity; but as their being depends upon Gods Will, so their manifestation (that they will come) is only by Gods Word. Hence it is that nature being so unapt to receive things upon trust, & desiring to see all, hold to rules of sense and reason, is very hardly brought to beleeve the Gospell. Because of this unbeleevingnesse we need a divine assistance, which is the *working* of faith, and *witnessing* unto faith, (or to the beleever) the *truth* of the Gospell; there are many *witnesses* of the Gospell, therefore it is frequently called the *Testimony*, there is a cloud of *Witnesses*, miracles, *Heb.*2.4. the Ministers and Apostles and Prophets among them especially, *Acts* 10.43.*c.*26.16.*c.* 5.32. the Saints *Esay* 43.10. but the Holy Ghost is the head of this *Grandjurie*, *Heb.* 10,15. 1 *Joh.*5.6. he comes with his testimony and setleth the heart in assurance of the Gospell, that it may finde firme ground

ground & sure footing: so long as faith Chap 36
is wavering, comfort will be unstable; the house cannot be strong, if the foundation be weak, the Gospel is the foundation, and if that be laid firme, the whole fabricke of peace will stand strongly, able to beare out all stormes and tempests.

The second *question* is concerning 2 Their interest.
themselves, and their *interest* in the Gospel: For though a man know clearely what *that faith* and holinesse is which gives him a reall title to the promise, yet hee may bee unable to know *his faith* to bee *that faith*. There be many things which make true faith, often hardly discernable. 1 Great *imperfection*; it is hard to know certainly when a plant is *newly* put up above ground, what it is; a low faith hath but a *little evidence*, there is a light in every grace to shew it self; but as it is with some *starres*, they are so smal that they are scarce seene; so a man may have faith, & yet not be able to say *positively* and peremptorily, that hee doth beleeve. 2 The *similitude of false faith and true*: a man may know in *generall* what is requisit to the nature

of

Chap. 34 of gold, yet when he comes to *applie* his rules, he may be puzzled, because *art* can exactly imitate *nature*, yea so, as that a *famous Painter* was deceived by a flye, which, though it was *artificial*, yet he thought was *natural*. 3 The *conscience* is not alwaies a *competent judge*, because it may be clouded with feares, and jealousies. 4 *Satan* often doth so snarle this question, that the soule is not able to extricate it selfe. We need therefore the helpe of the Spirit, whose *Office* it is to be our *Comforter*. And as *conscience* in its court is *witnesse*, *Advocate*, and *Judge* [n], so is the *Spirit*: he is a *Witnesse* giving evidence concerning the *fact*, that this is done, *i. e.* that the man *doth beleeve*; hee is an *Advocate* to plead the *equitie* of his Cause, and that by the law of grace hee should *live*; he is the *Judge* by pronouncing sentence, applying the Law of grace in a *judicall way*, and saith, the soule *shall live*. But all are comprized in the *testimonie*, for it is a testimony clearing & determining the Case. That *there is* such a *testimony* [o] of the Spirit as doth evidence the *truth* and sincerity of grace, and consequently

n Ipse accusator, Iudex Caraifex, Verum remordens. Quintil. l. 5. Instit.

o 8. 8. donat animæ pignus salutis scilicet testimonium quod filius Dei sit. Bern. serm. 2. in Pent.

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sequently a *personall interest* in the promise, appeares farther by these *arguments*.

Arguments proving this testimony.

1 The *spirit of bondage* and the *Spirit of adoption*, are opposed each to other, *Ro.*8.15. Now the thing wherein they are opposed is their *proper working*, the one causing *feare*, the other *peace*: Looke then into the worke of the *spirit of bondage*, and you will finde it doth not only *enlighten* the soule to know and apprehend in general wrath against sin, and to apprehend what sin is, but it *evidenceth* to a man *particularly*, that his wayes are wayes of sin, and consequently works a kind of *plerophory* of hell, a dreadfull expectation of wrath upon himselfe; so that a man comes to conclude upon conviction; I am the man who have transgressed, and I am the man which (except salvation come to me in Christ) shalbe damned. And as the spirit of *Christ* thus joyneth in the sentence of *condemnation*, by stirring up, clearing, fixing, and strengthening the conscience, in like manner the Spirit of *adoption* worketh with Conscience in the sentence of *absolution*, reconciliation, and adoption.

1

2 If

Chap 34 2 2. If the Spirit be a *Comforter*, which will not be questioned, it must *witnesse* the truth of our beleeving, and by that our interest in the promise, because till this be done, till a man be assured that his faith is *saving*, hee cannot bee satisfied in this *question* which now troubleth him, whether hee shall bee saved, or whether mercy be his portion. There are three *maine steps* to comfort. 1 *Salvation comes* through Christ in the *free promise*, but here it yeelds no other comfort but this, *it may bee mine if I receive it*. 2. *The heart goeth out* to take hold of salvation, this is a *further* step to comfort, and here the foundation is laid; but yet though this bee sufficient to *life* and *salvation* in the end, yet it is not sufficient to *peace* and *consolation* at present; a man cannot bee satisfied till hee attaine a third *thing*; which is this, a *knowledge* that hee hath *rightly* and *savingly* received salvation.

3 3. If the knowledge of the true *definition* of faith and holinesse were sufficient to give assurance to him that truly beleeves, that he doth truly beleeve, then none that are so qualified, and

and doe reflect carefully upon themselves, can bee uncertaine or doubtfull whether their faith bee right or no: But now we see often times that even men that have much grace, and quick sighted understandings are much in feares of their owne estates, and have given themselves for hypocrites, unsound, yea dead, yea damned men, reade *Psal.* 88, and there see *Heman* as a sad instance of such an heavy condition: Grace lyeth often so hidden that they that seek it cannot find it in themselves [p]. Chap. 34

4. Consult that text, *Rom* 8. 16. *The Spirit it selfe beareth witnesse with our spirits, that we are the children of God.* Besides, the streame of Interpreters, who give testimony to this testimony of the Spirit, let the place it selfe bee considered.

p *Haldane fidei est secundum Theologos medium incognitum, supe enim non sentitur.* Baron. pod. ad Tunch. Tetragon. 4

1 The Text: In which there are *three things* which come in as props to this truth.

1 The Spirit *witnesseth with our spirits* [q]: here are *two distinct witnesses* our spirits, that is, our conscience or understanding renewed, and Gods Spirit; God keepes the course which himselfe

q συμμαρτυρει.

Chap. 34 himselfe appointed, that in the mouth of *two or three witnesses*, every thing shall be confirmed.

2 *The Spirit himself*[t], sometimes the *graces* and gifts of the spirit are called the *spirit*, as *John* 1. 15. *Acts* 6. 5. 1 *Cor.* 14. 32. Gal. 3. 2. But so it is not to be taken here, but the Spirit in this place is the *Holy Ghost himself*, for so it is expressed; not the *Spirit*, but the *Spirit himselfe*[t]: the *graces* of the Spirit are witnesses, as every *effect* is a witnesse of its cause, so God *left not himself without witnesse* to the heathen, *Acts* 14. 17, but by his workes did declare himselfe; so Christ saith, *his works beare witnesse* of him, *John* 5. 36. But this is not all the testimony which the Spirit gives to the Saints, but *himselfe* doth it, saith the text.

1 αὐτὸ τὸ πνεῦμα, non idem Spiritus qu. τὸ αὐτὸ πνεῦμα, ut Eraim. vis. Ecclum.

s Not τὸ πνεῦμα, but αὐτὸ τὸ πνεῦμα.

t Non modo vox præstitis charismatis, sed & præstantis illius paracleti, Chrys. Non solum charismatum vox est, sed donantis. Spiritus. Oecumen.

3 *With our Spirits*: There is the *particular application* of the Spirit, it is not thus, the *Spirit witnesseth that those that beleeve are sonnes*; as if it were onely a testification of the *truth of the Gospell*; but it is thus, the Spirit witnesseth with our spirits, that *wee*, even wee are the Sonnes of God.

2 Consider the Context: the thing which

which the Apostle. (for their comfort) Chap. 34
would prove, is, that *they shal live*, v. 13.
but how doth he prove it? *because they are sonnes*, ver. 14. and that they are sonnes, he gives a twofold evidence;

1 The *Spirit of adoption*, by which they cry *Abba, Father*. But they might say, may not men be deceived, and claime a childes place with God when he is a stranger? therefore hee addes, secondly, the *Testimony of the Spirit*: *The Spirit himselfe beareth witnesse with our spirits, that we are the sonnes of God*: As if hee had said, you have a sure ground of assurance [u], for not onely your owne spirits, but God with them joynes in testimony that ye are children.

But concerning this *testimony*, note;

1 *That all the Saints have it not*, at least in such a measure as to settle the heart clearely in this perswasion, that they beleeve, and are children; nor is the testimony of our *owne* spirits alike, in all, but *graces* are more evident and conspicuous, so is the testimony clearer: and herein differs the testimony of *Gods Spirit*, and *our spirit*; our spirits give testimony accor-

[u] *Si homo, Angelus, Archangelus aliquid promiserit, forte quis dubitaverit, supremae vero essentiae Spiritus Dei testimonium nobis intus perhibente, quisquam dubitationi locum?* Chrys. apud Par.

ding

Chap 34 ding to the *measure, workings*, and *evidence* of our graces; but the *Spirit of God* gives often *lesse* testimony to the *best Christians*, and all have it not, at least not in satisfactory degree.

2 It is a *testimony*, which for ought appeares in the word *may cease*, they that have it may want it, though it be true that when once the testimony is obtained, though it abide not *it selfe* actually and alway, yet the *efficacy* should, so that it is weakenesse to doubt againe, because it is the voyce of God, a *judiciall sentence*.

3 It may be discerned from all phantasticall, or diabolicall *Enthusiasmes*.

How this testimony is discernable from delusion.

1 1 *It discovers it selfe* in those that have it; as the light of the Sun doth difference it selfe from all other lights; so that he that hath a *full* testimony knoweth it to be of *God*; *Ye know him, for he dwelleth with you and shall be in you*, John 14.17. And it must needs be so, else the testimony should not be *sufficient*; for the *question* would still remaine *undecided* concerning a mans condition; It is as much as to be regarded *who* speaketh, as *what* is spo-

ken;

ken[x]: Though a man heard a voyce from *heaven*, or a voice within him declaring and pronouncing his reconciliation and adoption, yet except hee know it is of God, it will not satisfie. As if a condemned man should have newes of his pardon, yet except hee know it is the *Kings* act, it cannot quiet him. Chap 34 x Tam re-fert quis, quam quid?

2 It is ever *according to the word*; the witnesse of the spirit, and of the word, is the same; there are two voyces or determinations, or testimonies of the *word*; the one is concerning the *way*, the other concerning the *end*, that is, the word saith, They that beleeve shall bee saved; but then the *question* is, who beleeveth? to this the word *answereth*, by describing what that faith is, which saveth, and so as the *rule* gives *sentence* of that which is to be *ruled* by it, when the word and faith in the heart are brought together by examination, the *word* either accepts or rejects, approveth or disalloweth of faith, as it is in it self true or false; but as when the gold is brought to the touch stone, though the stone may give it for true gold, yet the examiner may

Wage

Chap 34 want skill to perceive this testimony' so it is in this case; the *word* is the Law, by which all are judged; but as in a Civill State there is need of a Jugde to open and apply the Law to particular cases, so there is need of the *Spirit* to joyne with the *word* to give out not another verdict, but that of the word, which is made more intelligible by the Spirit; nor *varyed*, but *opened*: Still the testimony is the *same*; so that the Spirit never *looseth* where the word *bindeth*, therefore those that live in pride, idlenesse, or any other way of sin, and pretend assurance of salvation given by the *Spirit*, are deceived; for if a man be such as the *word* condemnes, there is no absolution from God while he continueth such.

3 This testimony *is holy*: holy *formally*, *originally*, *effectively*, it makes holy, more humble, more contrite, more watchfull, more zealous, more thankfull, &c. That assurance which breedes vanity, contempt of ordinances, neglect of duties, security in sinne, is deceitfull and abominable.

Thus of the *Efficient cause*; now the *matter* of spirituall comfort followeth.

The matter of comfort.

That

That which is comfortable, must bee such as can in some measure satisfie and fill the desire and appetite of the soul; for so long as desire is held from her object, there is an *unrest*, and unquietnesse in the heart, there will be a whining and crying of spirit, there is paine in hunger, and grief in want; now as desire is an extension, or reaching of the soule after something sutable, so it is not satisfied; But, Chap 34

1 Either *by possession of the thing*,

2 Or *by hope and expectation*.

So that the *proper object* of *spiritual* comfort, is,

1 *Things spirituall*, given to us, and *received* by us *here*, as the light of Gods countenance, the quicknings of his spirit, subduing of lusts, successe in our prayers, tastes of heaven, &c.

2 *Things promised*: as in the former, desire is turned into joy, and the accomplishment of desire becomes *a tree of life*, Prov. 13.12. so here it becometh *hope*, and this hope giveth *comfort*; it is the *Anchor* of the soule, and the best cure of sorrow in the want of things future [y]: *wee are saved by hope*; Rom. 8, 24. The maine things of our

[y] ἐλπὶς μόνον τοῖς δυστυχέσι φάρμακον. Nax. περὶ φιλοπτ.

Chap. 35 life and happinesse for eternity are ours onely in the promise [z].

[z] *Hoc ipsum quod Christiani sumus spes est.* Cypr. de hoo pat.

Concerning these things, note,

1 That the promise gives as strong comfort to *faith*, as things *present* to *sense*, yea *greater*; For,

1 The things to come are *greater*.

2 *More permanent*, 1 Cor. 13.

3 *Sure*, [a] so that faith makes them as present, *Heb.* 11. 1.

[a] *Fidelis futura veluti præsentia possidet, & magis ea adesse putat, quam præsentia.* Clem. Alex.

2 The soule may have the comfort of *hope*, yet lose that of *sense*; it may find the way sad, when it beleeves the end will be sweet.

3 If a man lose the life and comfort of *hope*, he loseth the comfort of *sense*, his way will be sad who is afflicted about his *end*.

4 According to the strength of faith and hopes claime, comfort is advanced, when hope fluctuates and lookes for eternall life, only as *possible*, or *probable*, then comfort also is *unstable* and weake; but when it lookes upon it as certainly future, then the heart hath a *full rest*.

Comfort may be lost.

Now having seene the *nature* and *Causes*, let us come to the *defectibility* of Comfort: It may be lost: the *tenure*

of *grace* and *peace* is not the ſame, in point of *Comfort*, wee are but *tenants at will*, and may in a moment be turned out of a *heaven* upon earth, into a *hell* upon earth. Comfort is not of the *being*, but *well being* of the Saints; it is rather a *reward* than *grace*, and belongs rather to *glorification*, than *ſanctification*. Not *joy* makes a Chriſtian, but *grace*; as it is the *light*, not the *warmth* of the ſunne that makes *day*: ſo that this may faile. 1 God may *ſuſpend* his teſtimony; or, 2 Hee may *let in Satan to afflict*; or, 3 *Hide himſelfe*, and not meet them in *approches* to him, in *combats* for him, &c. I muſt cut my ſelfe ſhort here, for I ſee the booke ſwels bigger than I deſire: Let this therefore ſuffice for *entrance* into the buſineſſe it ſelfe. Chap 35

Chap. 35

CHAP. XXXV.

Of the state and degree of this sad condition.

NOw I come to the sad state of the soule wanting the comforts of the Holy Ghost, God withdrawing himselfe in respect of that gracious *effusion of his mercy*, and manifestation of his love to the soule, shutting up those sweet streames of refreshment which were wont to flow.

Here I will speak of

1 *The Cause,*
2 *The Cure.*

The *state* of a deserted and disconsolate soule requires to consider of

1 *The nature,*
2 *Degrees,*
3 *Effects,*
4 *Cause*
} of it.

First then let us see *what it is*; It is an *eminent and abiding uncomfortablenesse of heart towards God*, or a losse of that comfort which the soule was wont to have in God.

1 It is a losse of comfort in God.

1 It is a *losse of comfort in God*: A man

man may have much unquietnesse, and yet not be in this case we speak of: discomfort, except the object of it bee Gods *displeasure*, or *departure*, makes not a deserted case: A man may be afflicted in his spirit *many wayes*, yet Gods *wonted presence* may continue: As the *conscience of some* sin may have much sadnesse, and mourning, either some sin *stirring*, or some sin *acted* may much afflict; but trouble of *reluctance*, or sorrow of *repentance* are there, and will be there where God is *most present*; *Paul* is a patterne in the first, *Rom. 7.* and *David* in the other, *Psal. 51.* Chap. 35

The *sinnes of others* may disquiet: *Rivers of teares run downe mine eyes, because men keep not thy laws*, Psal. 119. *Lot*, *Ezra* all that have most of God, have most of these sorrows, and these sorrows are no *miseries*, but *mercies*; there is much sweetnesse in this temper.

The troubles of the Churches, may in a way of compassion and sympathy afflict, yea outward afflictions may in a naturall way paine the spirit for a time, and the soule may mourne be-

Chap:35 cause of its *difficiencies*, and poverty, wanting that compleatnesse of holinesse which it desireth[b], though present degrees of grace are sweet, yea, because *sweet*, the soule is not contented, being in a state of want, it will be in motion till it attaine the fulnesse, *Phil.* 3, 12. but desertion imports a losse of *comfort in God*.

b Non perfecte de aliquo gaudet cui non sufficit. Aquin.

2 It is a losse of *usuall comfort*; as the former kinde of desertions is a losse of *usuall quicknings*, so this is a losse of *usuall quietnesse*. And as there are seasons in which God gives more of himselfe in a way of quickning, then he will constantly continue, so he gives comfort sometimes in such fulnesse as shall not alwayes abide; every day is not a *feasting day*: *Paul* was taken up into the *third heavens*, but hee came *downe* againe; the *Sunne* doth not alwayes shine in an equall lustre. God sometimes gives *coruscations* of glory, but like lightnings they shut in again. As a father sometimes sends for his sonnes from schoole and makes merry with them at home, but these play times come not every day, they must to schoole againe, and live under tutors

a A losse of usuall comfort.

Not of extraordinary comfort.

tors and governours till they come to full age: God opens himselfe much at some times. Chap 35

1 In *speciall approaches* of the soul to him, then a man seeth and tasteth such things that he is loth to depart, but these comforts though they come from Heaven, yet like *plants* that are carried out of their *naturall soyle* and climat, keep not their sweetnesse in a constant height; a man warmeth himselfe at the fire and is refreshed, but this refreshment weares off again.

2 In times of *great afflictions*: the greatest comforts are usually found in sufferings, then God opens himselfe. 2 *Cor.* 1.4,5. The *Martyres* did shine like *stars* in the night of persecution, and abounded most in comfort, when filled most with troubles.

3 In the *Ordinances lively administred*, here so much is found, that a man saith as the Apostle, *it is good to be here*, yea as *Jacob*, *This is none other but the house of God, this is the gate of heaven*, Gen. 28.17.*

4 In times of *abundant sorrow* and melting of heart, God often in such cases breaks in with sweet effusions of

* Tertul. *Ie de fugat. Putas Jacobum hic vidisse Christum, apud Cornel. a lapid in loc.*

Chap. 35 peace, as to *Ephraim*, *Jer.* 31.18,19, 20.

5 At the time of *conversion*, God often comes with extraordinary comfort, many (as one observeth) came to Christ in their sins and went away renewed; afflicted, and went away comforted; coming with an hell in their soules, and going away with heaven; having a fulnesse of joyes in stead of a fulnesse of feares.

I need not make farther instances, the case is clear that comfort may *fail*, yet except a man lose that comfort which he *ordinarily* did enjoy, hee is not deserted.

2. It is *an eminent losse:* it is not every *cloud* that makes *night*, but when the aire is full of darknesse, when the Sun is set.

2. It is an eminent losse.

4. Not a fit, but a state of uncomfortableness

4 It is not a *fit of uncomfortableness*, *but a state*; an *eclipse* of the Sun makes not *night*; hee is not a *poore* man that hath a *present* want, but he that *lives* in *want*; every cold blast makes not Winter.

The Degrees.

Secondly, the *degrees* of this uncomfortable state follow to be considered: there are some nights *darker* than others,

thers, and some winters *colder* than o- Chap 35.
ther, and there are *degrees* of Gods withdrawing from the soule.

1 *Degree*, when his quieting presence is *much abated*:

1 *Not so full as hath beene*; God seemes not so *friendly*, but lookes somewhat more *strangely*, so that the soule complaines as *Jacob*, *I see your fathers countenance that it is not towards me as before*, Gen. 31. 5. When the soule comes to God, it findes not those enlivening and refreshing *visions* and *tasts*; the cup of consolation that was wont to be *filled* is now but *empty*; the heavens are not so *clear*, his hopes are not so *full*; his knowledge of his happinesse is more *obscured*, and feares begin to *overflow*; the light of Gods face is *darkened*, and the soule is *troubled*. 1 when quickning is abated. 1. Not so full.

2. Not *so frequent*: the visits of the comforting Spirit are more seldome; God holds off as if hee were about to breake off from the soule; it is a griefe when a friend goeth often by us, and seldome owneth us; so it is heavinesse when the soule complaines, (to use the words of *Job* in another sense) *Lo he goeth by mee and I see him* 2 Not so frequent.

Chap 35 *not, he passeth on also, but I perceive him not,* Job 9. 11. Time was when the soul had good news from heaven *every day*, but now she is like the wife, who when her husband is gone far from her, hears but *seldome* from him: returnes are not so *quick* at a great distance; God is so sparing in manifestations of kindnesse, that the soule thinks it long; *How long wilt thou forget me oh Lord, for ever? how long wilt thou hide thy face from me?* Psal. 13. 1. *Is his mercy clean gone for ever? doth his promise faile for evermore? will the Lord cast off for ever? and will he bee favourable no more? Hath God forgotten to be gracious? hath hee in anger shut up his tender mercies?* Psal. 77. 7, 8, 9. *My soule fainteth for thy salvation, I hope in thy word, mine eyes faile for thy word, when wilt thou comfort me?* Psal. 119, 81, 82.

3 Not so permanent.

3 Not *so permanent*; God comes and goes: the day of their peace is often overcast, the comforts which did flow, ebb againe; the soule is *grieved* as much with Gods sudden departure, as *delighted* in his gracious presence; it hath not so constant health, but

but is well onely by *fits*; the ſoule that was as a *dwelling-place* to her friend, is but as an *Inne* now; hee whom ſhee loves comes rather as a *ſtranger* and as a *paſſenger* than an *inhabitant*, ſo that here you may heare the Prophets complaint, *Oh the hope of Iſrael, the Saviour thereof in the time of trouble, why ſhouldſt thou be as a ſtranger in the land, and a wayfaring man that turneth aſide to tarry for a night?* Jer. 14.8. Comfort comes like thin clouds that yeeld ſweet *ſhowers*, but are ſoon gone; the *gourd* whoſe ſhadow was ſweet, ſoone withers; the heart is become like a cracked veſſel, which though it receive much, yet holds but little; the waters of life runne out as faſt as they come in. Chap. 15.

The ſecond degree of deſertion, and uncomfortableneſſe, is when there is *much quickneſſe*, but no *quietneſſe*: grace *lives*, but peace *dies*; the ſoul is ſo far happie, that it ſeeks what it hath *loſt*, but herein unhappie that it *findes* not what it *ſeekes*; it thirſts but drinkes not, it runnes but obtains not; holineſſe is in *flouriſh*, but it is the *winter* of comfort. *David* was full of holy affections, 2 Degree. Muchquickneſſe, but no quietneſſe.

Chap. 35 affections, even when he was emptie of consolation; when is the heart in better case then when it calls, inquires, runneth, weepeth, sigheth, cryes after God? yet in such a case a man may want all comfort: the richest ships may wander in the dark and be tossed in the storme: sometimes a father will frowne upon the best & dearest childe; the most living Christian may lay himself out *for dead*, Ps. 88. Grace and peace are not linked in *indissoluble society*, these *lovers* may shake hands and part. And the more a man abounds in grace, the more grievous it is to want the comfortable presence of God; a fathers frowne and such a fathers frowne, is bitter to so filiall a spirit; strangenesse to strangers is not strange, but to lovers it is grievous. But it is a lesse evil in it self when God is with the soul quickning it, though he do not comfort it, then when God leaveth it in uncomfortable deadnesse; though it bee more bitter to sense, yet in reason it is worse, when comfort ceaseth, and grace sleepeth at once.

3 Degree when both are gone. 3 Degree: When neither *comfort* nor *livelinesse*, but a night of *darkenesse* and

and wofull *deadneſſe* covers the ſoule, Chap. 35.
whenhope and love are both in a damp, ſo that a man is as far from a holy and living ſtate of heart, as from comfort, neither joying nor deſiring, but being fallen from the height of living and joyfull converſe with God, he is like the Prodigall brought to another life, to feed upon huskes with ſwine, in ſtead of bread in his fathers houſe. Many ſuch there are who had reviving taſtes of *Jeſus Chriſt*, and did rejoyce to ſee the ſtreames of the Well of life, ſweetly flowing, and with overflowing abundantly filling the Saints and themſelves with comfort, but now the tree in the midſt of their paradiſe, is to them like the withered fig-tree, the ſhaddow and fruit of it ceaſeth, and they are miſerable in the loſſe of that which is in the happineſſe of thoſe that have it, and herein their miſery is ſo much the greater by how much they count it leſſe. It is not a ſad thing to ſee a man ſo degenerated, that he can live without his life, & reſt out of his place? that place where hee hath had ſuch peace and ſuch contentment? Oh here is an heavie ſpectacle; a man hath loſt

Chap. 35 loſt his eſtate and he grieves; hee hath loſt his name, or health, or, &c. and hee grieves, but he hath loſt his God, & yet he mournes not: he ſaith it is well, alas he is not himſelf; when the day breaks, and the Sun ſends out her beams into this dark region; when a ſpirit of truth and life ſhall bring this wandring creature home again, and cauſe him to be himſelf, then you ſhall ſee the man acting another part, alas, what amazement will ceaze upon him? how will he melt, that is now frozen? how will he bee afflicted to ſee himſelfe and his caſe, in which, now hee lieth as quiet, as *Peter* in his chains? *Acts* 12.

4 Degree; When not onely loſe of comfort but affliction of ſoul.

4 Degree; when God not onely *ſuſpends* his comforts, but *afflicteth* the ſoul; not onely not continuing the ſtaff of living bread, but feeding them with the bread of ſorrow and affliction, which he doth diverſe wayes.

1 By rebukes of Spirit: 2 wayes.

1 By *rebukes of ſpirit*: the Spirit of God comes ſometimes in a way of diſpleaſure and chides and rebukes the ſoule; this *David* found which maketh him often cry and mourne, as the child whom his Father rebuketh; this chiding is,

1 A *conviction of sinne*, not onely of the *fact*, but of the *sinfulnesse*; God sometimes comes to *set out* a sin unto man, and then it is very dreadfull; such a terrour and astonishment ceazeth upon him by a full sight and sense of sinne, as that if there bee not a supporting hand of grace and mercy extended to him, he cannot stand under it. Sin is a strange thing, and if God should pull off the visage of this monster, and discover fully the fearfull nature of it, it would be a burthen too heavie to bee borne; now then when God conceales his love and reveales guilt, it must needs be bitter: when a man seeth his inditement, but hath not his pardon, it must needs be grievous. Chap 35 1

2 *Opening the desert of sin*, and shewing a man into what a gulf he hath cast himself, that now in justice and in sentence of Law, he stands condemned to eternall death; when the grace of the *promise* is obscured, and the *justice* of the *Law* lively presented, it must needs cause a man to fear much. Now saith God, see what I may do, I may cause all thy welfare to passe away like a cloud, and bring in a deluge of woes upon 2

Chap. 34. upon thee; I might shut thee by a decreed banishment from my presence, and cast thee as a stone that is hurled from a sling, into hell for ever. Such words as these are heavier than mountaines; when the soule seeth that vastnesse of eternity filled with death and sufferings, and seeth not the refuge in the Gospel, this is a great shaking to the soule.

3 3 *By holding the eye* upon these *sad things*, so that whithersoever a man turnes, his sinne is with him, and hell before him; the cry of sinne, and the curse of the law is ever in his eares; *My sinne is ever before me*, Psal. 51. 3. It was also *Jobs* sad case, that the sinnes which he thought he had beene rid of long agoe, returned upon him, and did so cleave to him, as if they had beene his possession, *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth*; thou *puttest my feet also into the stocks, &c.* Job. 13. 26, 27. this is an heavy thing, when God continueth in this way of displeasure, breaking the spirit with these grievous charges.

4 4 By *menacing* outward or inward troubles,

troubles, as he did to *David* when hee had sinned greatly against him, he told him what he would do, how he would follow him with evils for ever, and that his posterity should rue his folly; and when he had numbred the people, what a severe way did God take? now temporary evils, especially *spirituall*, are often very grievous; when God shal say I will shut up my peace, and my comforts from thee; thou rebell and ungratefull wretch, thou shalt no more see my face as thou hast done; others shall drink but thou shalt thirst, others shall rejoyce but thou shalt mourne, I will no more meete thee as I have done, I will spare thy life, but I wil not shew thee my favour all thy dayes, thou shalt live dubiously, and die anxiously; I say, when these words are heard, what an heavy case is this? how did *David* even waste himselfe with grieving, when God did estrange himselfe? *Psal* 32. *Psal.* 51. Chap 3.

But when God shall menace not only this, but hell and eternall death, this is farre more grievous; but this God doth even to his own, and sets it on so strongly that hee makes often their

spirits

Chap 35 flict; God hath a hand in all things, working and ordering; hee can send Hornets into the soule, even stinging thoughts and piercing fears. He ruleth much in mens spirits, and in these seas raiseth stormes at pleasure; though he *worke* not despairing thoughts in his, yet he *ordereth* that unbeliefe which is in them; and as he *orders* the sinfulnes of mens hearts this way or that way, not being a cause of it, so hee doth in this case; yea hee doth present sin and wrath so, that the heart being left to its own darknesse and unbeliefe, cannot but be a cruel and active enemy against it self; and now as the Prophet said in that case, so it may be said to a man in this case, *Oh thou sword of the Lord, how long will it be ere thou be quiet? put up thy selfe into thy scabbard, rest and bee still; how can it bee quiet, seeing the Lord hath given it a charge against Askelon, and against the sea shoare? there hath he appointed it.* Jer. 47. 6 7.

a Into Satans hands.

2 *Into Satans hands*: God may leave his people much to the will of *Satan*, as he did *Job*, and he out of envie at our happinesse, enmity against God, hatred of us, is willing to improve

prove all his skill and power to afflict the Saints; so that a man may here take up that complaint, *His troups come together, and raise up their way against me, and encampe round about my tabernacle, Job* 19 12. Chap 35.

5 *Degree*: when to all this he addes *an accumulation of other miseries*; as, *the disfavour of the Saints*, this is a great cutting to an holy heart, for hee constructeth their favour and disfavour to be the *reflexion* of Gods; and indeed, oftentimes God sets on his children against such as he is displeased with, as a Master of a family saith to his household, concerning a childe which he will correct for much stubbornnesse, shew him no countenance, eat not with him, keep not with him; so here God saith, with such a one have I no amity, no fellowship, no familiarity: It was a great grief to *Job*, and he complaineth of it; *Hee hath put my brethren farre from me, and mine acquaintance are verily estranged from me, my kinsfolke have failed, and my familiar friends have forgotten me, they that dwell in mine house, and my maids count me for a stranger, I am an alient in* 5 Degree: When to all this, other evils are added. I

Chap 35 *in their sight; I called my servant, and he gave me no answer, I intreated him with my mouth; my breath is strange to my wife, though I intreated her for the childrens sake of mine owne body; yea young children despised mee, I arose and they spake against mee; all my inward friends abhorred mee, and they whom I loved are turned against me, &c.* Job 19 13. 20. You see sometimes, how *even* the neareſt friends fall off with God, and when divine grace is clouded, nature it selfe is also clouded: *Heman* also found this evill to all his evils, *Thou hast put away mine acquaintance farre from me, thou hast made me an abomination to them,* Psal. 88 6.

2 2 The losse of *worldly comforts*, as peace, liberty, estate, &c. this was *Jobs* case. Now when the soul is bereft of all comforts from *heaven* and from *earth*, it is an heavie case.

3 3 The losse of the *meanes of grace*: God may remove his Candlestick and take away the Shew-bread, the doores of his house may be shut, or a man may be imprisoned by sickneſse, so that the clouds above, and the springs beneath failing, breed sore distresse.

6 *Degrees*

6 Degree: When all this is *extended and continued,* so that a man complaines not of *dayes,* but *years* of affliction; a man may lye long in this miserable plight, like *Paul* & his company, to whom *neither Sun nor stars appeared for many dayes,* [a] *Acts* 27. 20. Hence come those mournfull sighings, *Lord how long! will the Lord cast off for ever? will he be favourable no more, &c. How many are the dayes of thy servant,* Psal. 119 84. *I am afflicted and ready to die from my youth up,* Psal. 88.15.

Chap 35. 6 Degree: Whe all this is continued.

There may bee much praying that God would breake these darke clouds, and shine upon the soul, a man may cry with *Job, Oh that I knew where I might finde him, that I might come even to his seat,* cap. 23. 3. and with the Church may call after him, yet may complaine, *Behold I goe forward, but he is not there, and backward, but I cannot perceive him; on the left hand, but I cannot behold him, he hideth himselfe on the right hand that I cannot see him,* Job 23.8,9. *I sought him but could not finde him, I called him but he gave me no answer,* Cant. 5.5. *Thou hast covered thyselfe with a cloud, that our*

[a] *Nec mihi dant stellæ lucem nec Cynthia lumen,* Causin. ænigm 8.

prayer

Chap.3. *prayer shall not passe through: when I cry and shout, he shutteth out my prayer,* 3.8.44.

A man may seeke him in the Ordinances yet not finde him, yea his sorrow may increase; God may seeme angry with his prayer, *Oh Lord God of hosts how long wilt thou be angry with the prayer of thy people?* Psal. 80.4. And the word may seem to be against him, and may make his wounds sorer, so that those words may well be taken up by this afflicted soule; *If I goe into the field, then behold the slaine with the sword; and if I enter into the City, then behold them that are sicke with famine; hast thou utterly rejected Judah? hath thy soule loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace and there is no good, and for the time of healing, and behold trouble,* 14.18,19.

CHAP.

Chap. 36.

CHAP. XXXVI.

The effects and consequent of this sad condition.

IN the next place let us view the *effects* and *consequents* of Gods withdrawing, and leaving the soule in this uncomfortable case. The *effects* are various according to the quality of the persons thus deserted, which ar of two sorts.

1. *Sleeping,*
2. *Awakened.*

First in the sleeping soul.

First for the *sleeping Christian*; when he falls from a comfortable enjoyment of God, as hee is senseleſſe in a great measure, so he is,

1 *Careleſſe*, he sets not himselfe to regaine his lost friend, but lyeth bound in chaines of sloath and sleepe, as it is supposed *David* did, till *Nathan* came to him, to rouze him out of that slumbring state. It is strange to consider how far a *living* man may bee overtaken with fits of *deadneſſe*, and how hee may bee so infatuated that hee may bee robbed of his comfort, as *Sampſon* was of his strength, when hee was asleepe.

2 *Declining in affection* and vigour

Chap. 36 of an holy walking with God: hee now is hardly drawne *to him*, and soon drawne *from him*; he *comes* unwillingly, and *abides* with him unchearfully; he comes *slowly*, and goeth *quickly*; having lost his *first love*, he hangs the wing, and flags in duties.

3 3 *Aptnesse to be drawne to evill*: having lost his comfort and his ancien vigour, hee is easily perswaded to star from God. God lyeth lower in his affection, which is the bond of the soule and being cooled in love hee i more easily overcome; while th soule is delighted in God, it easily contemneth all vaine delights, b now it becomes a prey to Satan i his tentations. *Solomon* fell strangly, when hee fell from God. T heart will pitch upon something and if it have not its contentment God, it will hunt for it in the world hence it is that many descend fro heaven to earth, and fall from a glorious height of comfort in and fro God, to a worldly and sensuall condition, feeding upon vanities, and filli themselves with the creature; so th their life is but a *diversion* to prese contentments. No

Now from these dull and *sleeping* persons, wee come next to such as are *awakened*, to view what operation this mournfull state hath in them; Among these, there are different workings, Chap 36 2 In the awakened.

{ *Evill,*
{ *Good.*

First of the *evill effects*, or consequents. 1 Evil effects.

1 *Heartlesse complaint*; this is found in some, who though they are in a *degree* sensible of their losse, yet are not sensible enough, so that though they complaine and grieve, yet their sorrowes are not deep *enough*, they feel a burthen upon their spirits, but they can beare it, the heart is *affected*, but not *afflicted*. 1 Heartlesse complaint.

2 A *fruitlesse complaint*; some are of a whining temper, apt to fill the eares of all their familiars, with sad relations of their mournfull case, but there is little else to be found besides *complaints*; the soule humbleth not himselfe before God; nor contends in prayer, nor striveth by the ordinances, and holy walk- 2 Fruitlesse

Chap 36 ing to finde what it hath lost. These men are like the sicke man who lyeth grieving himselfe, but no way seeking in earnest to help himselfe; or like *Issachar* crouching under his burthens. Such spirits as these are of a stubborne temper, and they have cause to expect such multiplied uncomfortablenesse as shall enforce them to seeke after God with more seriousnesse and strength. *David* stucke and came not off to a full endeavour of reconcilement with God; till *night and day the hand of God was heavie upon him, so that his moysture was turned into the drought of Summer*, Psal. 32.4.

3 Great unquietnesse. g *Afflictis vitam in tenebris luctuque trahebam.* virg. AEneid. 2.

3 *Great unquietnesse* [g], in some the apprehension of losse of communion with God, and sight of his displeasure works to the height indeed, yea so far that it works a *Fever* or rather a *feency* in the soule.

1 Hard thoughts of God.

1 *Hard thoughts of God*; as if God were implacably incensed, and so departed, that he would never more returne; that hee hath forgotten to be gracious, and hath shut up his mercy for ever, so that there is no hope; he will not hear my prayer, he hath passed

a doome upon mee and it must stand. Chap 36.
Hee is in one minde, and who can turne him? and what his soule desireth, even that he doth: and hee performeth the thing appointed for me, therefore am I troubled at his presence; when I consider; I am afraid of him, for God maketh my heart soft, and the Almighty troubleth me, Job 23. 13. Sadnesse and feare cloud the understanding, and cause monstrous apprehensions [h].

2 *Hard thoughts of themselves*; reflecting upon the *time past* as on a course of hypocrisie; upon the *time present*, as a state of death, and looking upon the future, as without hope: my sins are so mighty, that they will not be subdued; and so many that they will not be pardoned: God cannot shew mercy to me, I shall surely dye; *I am counted with them that goe downe into the pit, free among the dead, like the slaine that lye in the grave, whom thou remembrest no more, and they are cut off by thine hand*, Psal. 88 4, 5. *Thou hast removed my soule farre from peace, and I forgot prosperity. And I said, My strength and my hope is perished from the Lord*, Lamentat. 3. 17, 18.

h ἀθυμία νεφέλη τις ἐστι τῆς Ψυχῆς. Chryſ. hom 2. ad Antioch. 2 Of themselves.

Chap. 36 3 Dreadful passions.

3 *Dreadfull passions*; as tremblings and shakings; *Feare came upon me; and trembling, which made all my bones to shake*, Job 4. 14. *The haire of my head stood up* [i], vers. 15. *Marke mee, and be astonished: when I remember I am afraid, and trembling taketh hold of my flesh*, Job 21.5,6. sometimes also roarings are heard from these men; *My bones waxed old through my roaring all the day long*, Psal. 32.3. *My sighing commeth before I eate, and my roarings are poured out like the waters*, Job 3. 24. Yea, so great is the anguish, that oftentimes the body is *wasted. I am as a man that hath no strength*, Psal. 88. 4. [k] Yea sometimes they are tyred, and *weary of themselves*, and of life. *My soule is weary of my life*, Job 10. 1. *Wherefore is life given to him that is in misery, and light unto the bitter in soule? which long for death, but it commeth not, and digge for it more than for hid treasures; which rejoice exceedingly, and are glad when they can finde the grave. Why is life given to a man whose way is hid, and whom God hath hedged up?* Job 3.20,21,22,23. In a word, they thinke they can never complaine enough,

i *Id propterea fit quod introrsum refugiunt spiritus, cutemque destituunt*, Bern. de orig. ling. lat. *obstupui stetenaeque comes*. Virg.

k *Animi ingritudo morbus potentissimus animi dolor corporis languorem parit*. Comicus Vid Aquin. 1.2 q. 37 a. 4.

enough, they count their miserie beyond all words. *Oh that my grief were throughly weighed, and my calamity laid in the ballance together, for now it would be heavier than the sand of the Sea, therefore my words are swallowed up, (or I want words to expresse my griefe) for the arrows of the Almighty are with me, the poyson whereof drinketh up my spirit, the terrours of God do set themselves in array against me*, Job 6.2,3,4. And when the soule hath exceeded all *eloquence*, and past almost all humane bounds of language and expression, it is not *satisfied*, but thinkes it falls exceeding short of uttering her misery: *My stroak is heavier then my groaning*, Job 23.2. Chap 36

But all this is not a *right carriage* of the spirit, such *passions* would befit such as have a God without mercy, and distresse without a promise, and without a redeemer. Faith is *suspended* when these clamours are heard, and the soule forgets the freenesse and fulnesse of grace, when it is thus transported out of it selfe, and from its hopes.

Secondly, The *good effects* of such uncomfortable eclipses of Gods favour and Good effects

Chap 36. and presence follow, which are,

1 Sorrow. 1 *Sorrow*, great sorrow; *thou hidst thy face and I was troubled*, Psal. 30. 6. the heart should not, yea (if it bee in due temper) cannot rest without God; his absence is worthy to bee lamented, whose presence is most worthy to bee prized.

2 Desire after God. 2 *Longing desires* of Gods gracious *returne*, the soule thinks delayes grievous [m]; *hope deferred maketh the heart sicke*, Prov. 13. 12. The Church saith *she was sick of love*, *Cant.* 5. 8. The heart that hath had a sense of Gods sweet presence, cannot bee satisfied without him, but counts all things nothing till it regaine him, who is to her as the Sun to the world, and the soule to the body.

[m] *Etiam celeritas in desiderio est mora.* D. Syri. *Desideranti in vita est quævis mora, desiderium acuit absentis vicinitas post spem omne desiderium impatientissimum est. Quam diu differtur spes æternorum affligitur anima fidelium i. e. vel pro dilatione bonorum quæ amat, vel pro illatione malorum quæ toleral.* Beda.

3 Repentance. 3 *Repentance*, and humbling of soul, it seeks what unhappy and accursed thing hath raised this cloud betwixt God and her, and fals downe at his feet, confessing, weeping, and begging his favour in Jesus Christ, willingly

lingly grieved and ashamed; it counts not this sorrow bitternesse, but hath some sweetnesse in it,[u].

Chap. 35.

4 *Subjection to all conditions of agreement:* It saith, Lord, impose, demand what thou wilt, I count nothing too deare for thee, I count the gaine of the whole world losse for thee, and will deny my selfe for thee; If my heart draw back, draw it on to thee; as farre as I am able to sacrifice my self to thee, I do it. Thus the soule sets on towards God, inquires for him in all meanes, will not be put off; it fals not by despaire, or sleepes in sloth, but faith holds up hope, and hope keeps up indeavours, and it cannot be quiet without God.

u ἐν τοῖς πένθεσι καὶ θρηνοις ἐγγίνεται τις ἡδονὴ. Arist. Rhet. *Lachryma animæ amaræ, & dulces sunt, amaræ propter absentiam boni, dulces propter certitudinem inveniendi, &c* Savanarol. med. in Psal. Qui Regis Israel 4 Subiection

There are two main *Causes* of the testlesnesse of the soul without God.

Causes why the soule cannot be quiet in this case.

First, the *condition of the subject.*

1 *Tender*; the soule, but especially in a beleever, when he is in a *living* state, is very sensible of any evil, especially of the greatest evill; a mans sorrow, is as his *sight* is; therefore where hee seeth God, and hath a knowledge of him in his excellencie, the losse of him is grievous[o]:

1 From the subject. 1 Tender.

o *Summi doloris causa sæmmum gaudium est.* Sen.

Chap. 36 all evils on the body are but as the rending of the garment; but griefe in the soule, is as the tearing of the flesh: *A wounded spirit who can beare?* Prov. 18.14. outward evils are but as the breaking of the out-works; All sense in the body is from the soul, therefore the soule must needs be most sensible.

a Spirituall

2. It is *spirituall*: if the body bee in miserie, externall things may helpe: in sicknesse, physick [p]; in want, reliefe; in famine, bread; &c. but when the soule is in distresse, all the world is but like a great cipher, it amounts to nothing: Heaven and earth is but as a shadow, nothing but God can quiet [q]. As the body is not satisfied with things spirituall, so the soule is not contented with things corporall: there must bee a fitnes in the object, else it moves not as the care is not pleased with light & colours, nor the eye with sounds. The soule therefore being spirituall must meet with that which is spirituall and proper for it, else it is not contented; every living creature hath an appetite and sense carried to some things, and out of that compasse it hath no quiet: as take a beast, and you shall never satisfie

p *Omnes humanos sanat medicina dolores.* Propert. Eleg. l. 2.

q *Tranquillus Deus tranquillat omnia & quietum aspicere, quiescere est.* Bern. in Cant. 23.

tifie him, but with paſtures and ſuch things as hee affects; and take a man, and hee muſt have other things, things of higher worth, ſutable to his nature; and take a ſpirituall man, whoſe ſoul is illuminated and drawne out to higher and more ſpirituall things, and him you cannot quiet with a thouſand worlds, without intereſt in Chriſt, and the favour of God; the ſpirituall man is carried to things ſpirituall, as the naturall man to things naturall. And as a naturall man cannot bee quieted without naturall accommodations, and enjoyment of ſuch things as ſute with him; ſo the ſpirituall man cannot have reſt without ſpirituall treaſure. Chap. 3

3. It hath *pitched upon God* by *faith* and hope: it hath devolved it ſelfe upon him, and that for *eternity*, and in the buſineſſe of *life* and *death*. Now if a man were paſſing over a deepe and ſwift torrent, and when hee is upon theſe deepes ſhall feele the bridge cracking and ſinking, it muſt needs let in a ſea of feares and amazement upon him. And how can it bee that when a man ſeeth the vaſtneſſe of eternity, the greatneſſe It hath pitched upon God.

Chap. 36. greatneſſe of ſinne, the terrors of the wrath that burnes like fire, and hath in his agonie throwne himſelf upon God in Chriſt, and now is doubtfull whether Chriſt will owne him, or take any care of him, I ſay how can it be but he ſhould be in great diſtreſſe at ſuch a time when God withdrawes his comforts, every thing that may afflict ſtands forth in greateſt ſtrength, now death is death, and ſin is ſin, and the ſoule feeles the weight of every load; comfort *lightens* all burthens, & when Chriſt is preſent, all evils vaniſh, and diſcouragements ſcatter as a miſt, but when that is gone, then thoſe evils gather like clouds of fire and blood over the ſoul, and thoſe miſeries which did lie as conquered men, do riſe up with renewed ſtrength; and what a ſad time is this, when the ſoul ſeeth her danger, and not her refuge; her wounds, but not her cure? nay to ſee him that is her only truſt, not only not to be with her but againſt him? it hath choſen him as her chiefe treaſure, therefore can no more be without him, than without her ſelfe.

4 It hath had hopes. 4 *It hath had hopes of Gods favour:* time

time hath beene, when it ſaw it ſelfe in the armes of Chriſt, and walked with ſome aſſurance that it had a friend in Heaven; and therefore ſeeing now her hopes to wither, and thoſe golden daies to paſſe as a pleaſant dreame, it cannot but be much afflicted. This ſhal be the bitterneſſe of the anguiſh of unſound hearts at laſt, who after they have fed their ſoules with hope, and have run out their dayes in a paradiſe of imaginary happineſſe, finde when they come to die, all thoſe joyes, and all that confidence to ſpend themſelves like a vapour, and the leane kine to eate up the fat; ſorrow and everlaſting perdition comming in ſtead of joy & ſalvation, which they looked for: oh who can utter this miſery! a man hurled from a pinacle of high and glorious hopes; into a depth of eternall woe! By this wee may gueſſe what it is for a deſerted ſoul that hath reckoned long upon high things, and now ſeeth ſuch a change, that it is forced to count it ſelf deceived, and to exchange her living hopes, for killing feares; and whereas ſhe thought her ſelfe a child, to be caſt forth as a ſtranger, yea as an enemy. Chap 36.

5. Is

Chap 35 5 It did enjoy God.

5 *It hath had much in communion with God and Christ*: time was when the man was kindly used, when God conversed with him, as a man with his friend, when he invited him often, and entertained him in love, and powred in much of heaven upon him: therefore now to see God estranging himselfe, yea frowning, chiding, arming against him, cannot but bee a cutting to his soule. *David* having lost the liberties of the ordinances, which were better than his kingdome to him, sits downe in heavinesse, as one taught by the experience of his former happinesse, the deeper to lament his present misery; *When I remember these things, I powre out my soule in mee, for I had gone with the multitude, I had gone with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.* Psal. 42, 4. And this was the affliction of the Church that shee lost him, in whose presence she had received such abundant comfort, *Cant.* 5. the more the soul hath had of God, the more bitter is her losse of him.

a From the object, in respect of 2 Quality of it.

Secondly, the *object* is such as if you weigh it, you will see that, man cannot

not bee at reſt when God holds backe and leaves him in this dolefull caſe. Chap 36

Conſider, firſt, the *qualitie* of the object; there are *three things* in God which cauſe the wound of an afflicted ſpirit to bleed much:

1 Goodneſſe

1 *Goodneſſe*, becauſe God is *good*, therefore his diſfavour is a great affliction, this ſweet balme the heart in ſuch a day will turn into a ſharpe corroſive, & out of this ſea of comfort wil draw bitter waters, this golden mine which is a rich treaſure unto others, yeelds that which the heart turns into iron rods, and ſharpe ſwords to wound it ſelfe: For firſt if it apprehend his goodneſſe to be his kindnes & gracious diſpoſition to pittie and mercy, then it reaſons heavily; oh unhappy wretch, that there ſhould bee ſo ſweet a fountaine, and I ſhould not drinke of it; that ſtreames ſhould flow forth towards thouſands, and none to mee; I envie not others happineſſe, but I lament mine owne miſery; that I ſhould die in the midſt of life, & periſh in the midſt of ſalvation: God is good, ſo ready to ſhew mercy, that ſure he is highly incenſed

Chap. 36. incensed against mee, who seeke, and call, and cry, yet am not relieved; if my wickednesse were not very great, yea if I were in his heart at all, surely hee that is so good in himselfe and unto thousands, would not thus reject mee; I am tossed night and day, and carry an hell in my soule continually; and if I were not as an enemie in his eye, if I were a child, his bowels would not hold, I should surely be received: who can reckon the heavy conclusions which the heart will draw against it selfe? it is so disposed to its own hurt, that not onely against faith, but against reason it will afflict it selfe; turning the Sun into darkenesse and the Moone into blood, fetching misery out of mercy, & hell out of heaven. Or, if secondly, the *goodnesse* of God be taken for his *holinesse*, and perfection, then they reason thus, surely I am very evill whom goodnesse rejects; If I had any sparke of good in me, God would not cast me off; but certainly he seeth my abundant naughtines, therfore he setteth himself against me. Thus sundry waies the goodnesse of God makes the hiding of his face, and the manifestation of his dis-

displeasure to be very grievous. Chap 3

2 *Greatnesse*: When a man apprehends the majesty of God, the fear of his disfavour, fals heavie upon him; *Who knoweth the power of thine anger? even according to thy feare, so is thy wrath*, Ps. 99. 11. The favour of a man of power, is of much worth, and there is power in his wrath; *The wrath of a King is as the roaring of a Lyon, but his favour is as dew upon the grasse.* Prov. 19. 12. The wrath of the God of power is terrible as thunder [a]; and as [b] the beasts fall downe astonished at the roaring of a Lyon; so the soule is overwhelmed, when so glorious a Majestie is incensed.

a Fulmen est ubi cum potentia habitat tracundia. Sen.

b Leonis voci tantum naturaliter inest terror, ut multa animantium quæ per celeritatem possent impetum ejus evadere, rugientis ejus sonitu velut quadam vi attonita atque ita deficiant. Ambr. hexam. lib. 6. c. 3.

In God there is a *twofold power.*

A power, first of *Authority*, which is that power by which, 1 He *dispenseth* all things, as having all in his hand, as absolute Lord and Soveraigne; And what a misery is this, that he that hath eternall life and death, heaven and hell in his power, should seem to be against a man? this is the fulnesse of all evill, when hee upon whose will all things depend, becomes ones enemie: the losse of a particular comfort and contentment:

Chap.36. tentment is great, but how much worse is the losse of all? 2 By which hee *judgeth* all; God being the Supreme Lord, holds this royaltie, that all men and Angels are accountable to him in all things: now to apprehend that the Judge of all the world will not shew mercy, but will proceed in strictnesse of *justice*, especially when a man knoweth that he is guilty many waies, and that God is privie to all his sins, must needs bee a sore shaking to the soule. Though all friends, and ministers, yea though all angels came in to comfort, yet it will not satisfie, because they are but subjects; God is supreme, and his word shall stand; as if you tell a poore trembling prisoner going to the bar for his life, he needs not feare, he shall sure escape, he will bee apt to answer you; alas, except the judge say so, all that you say, will not profit me: So will a poore afflicted soule thinke, when others come and tell him, surely your case is good, and doubtlesse you will finde mercy, and heaven will bee your portion; Oh that God would say this to me; except this be my sentence at his barre, your comforts are but

but as ſounding braſſe, or as a tinkling cymbal. Chap. 3.

Secondly, there is a power of *ability*, by which God is able to worke what hee wils, and to execute his owne purpoſes; if hee pronounce ſentence from the throne of Judgement, there is no way to ſhun it; if *in the word of a King is power*, *Eccleſ.* 8.4. how much more in the word of the *Almighty*? what makes any thing dreadfull but its power? and al that power in the creature, is but derived from him, and limited by him; but his power hath no bounds but his Will; therefore when the ſoule is not onely in doubt of his good will, but in fear of his ill will, how can it have any reſt?

3. *Eternity*: God abides for ever: this makes his favour and diſpleaſure more conſiderable, the loſſe of a perpetuity we reckon a great loſſe in our eſtates; but what is it to loſe God for ever? and not onely to loſe him, but to beare his diſpleaſure who is eternal? eternity, oh eternity, how doth this ſwallow up the ſoule in a day of feares? this ſets on all other terrible things with Eternity.

Chap 36 with a redoubled ſtrength, and cauſeth them to fall with weight more heavy than of mountains upon the ſpirit: ſuch a thought as this, *he that hath all power, and lives for ever hath forſaken mee*, batters the ſoul, as a wall of paper before a Canon.

a In reſpect of relation. 2 Conſider the *relation* in which God ſtands to a beleever; he is to them in the neareſt and deareſt relation, a *Friend, Father, Husband.*

God is *all theſe perfectly*; the cloſeſt and moſt active *friend*, the kindeſt and moſt tender *father*, the ſweeteſt and moſt loving *husband*; the loſſe therefore of ſuch a one is grievous; yea, the loſſe of any one is great; as if a childe loſe a tender hearted father, or a friend a free-hearted friend, or a wife a kinde hearted husband; but if one loſe a Friend, a Father, an Huſband at once, this is very grievous: But when the ſoul is deſerted, it apprehends it ſelfe to loſe all theſe, yea the beſt Friend, Father, and Husband, yea, her onely friend, father, and huſband; no wonder it take up *Jeremiah* his ſad complaint; *When I would comfort my ſelf againſt ſorrow, my heart is faint*

faint in me, Jer. 8. 18. nothing can heale but that which did wound [t]. Chap. 37.

t Vnde datum est vulnus, consequitur inde salus.

3 Consider the *operation of God*: hee hath not onely put into the heart, which he reneweth, a longing and restlesse [u] desire after him; but he quickens this desire by sense of misery, and by manifestation of his greatnesse and goodnesse, that so the soule may be carried with uncessant reachings after him; he is then drawing the soule towards him, when he seemes to be departing; and how can that man rest whom heaven draweth? Gods end in afflicting the soul is not its paine, that it may waste it self in sighs and groans, but that it may with more eagernesse pursue him; so that hee is secretly and strongly working in the darkest night of spirituall sadnesse, to a more full and comfortable conjunction and communion with his people: therefore it is that they seek, and run to and fro to finde him, because God draweth them by his power; when *David* was in the desart, he *followed hard after God*; but what set his soule in that constant motion? *Thy right hand upholdeth mee*, Psal. 63. 8.

3 Gods operation.

u Fecisti nos ad te & inquietum est cor nostrum donec requiescat in te. Aug. Conf. l. 1. c. 1.

Let

Chap. 36 Let this suffice for the *effects* and *consequents* of Gods hiding his face, and cutting off the comforts which the soul was wont to enjoy in him.

CHAP. XXXVII.

The Causes and Cure of this sad condition.

HAving seen what a wofull case a man is in when God withdraweth, let us now weigh the *Causes* for which God dealeth thus with his people.

1 Cause. 1 *To put a difference betwixt heaven and earth.* God is wont to fit his actions to times and seasons; Israel was a childe as well as we, yea the *first borne*, yet that Church had not so much of him, as the Churches of the Christians: It was not a time for fulnesse, while the Church was in her infancy; God dealt with them as with children in minority, he gave them much of the world, and lesse of heaven; the *Spirit of adoption* was powred out more fully when the Church was growne more full. And as God reserved much till the Gentiles were called, that when his

guests

guests were more fully met, hee might Chap. 3
set out more abundance of his provision; so God will keep the rich store of consistent and abiding comforts til the great day, that when all the family shal come together, he may poure out the fulnesse of his hidden treasures upon them. We are now but in the way, and it is fit the best should come last; wee are but yet in the morning of the day, the feast is to come; in the mean time a running banquet, a break-fast, a taste shall suffice to stay the stomack, till the time come that the King of Saints with all his friends, shall sit downe together at the Royal feast.

If you send your son to travel, you give him lesse than his inheritance, and you will send them forth by Sea and Land for your ends; so God hath sent you abroad, you are but travellers, therefore must not thinke it strange if you meet with stormes, and wearie daies, and if you have not so constant a presence of God with you. The difference of this life and the next, is not so much in the kinds of comfort, as in the degrees and continuance of them; this life hath such a *presence* of God, as is with

Chap. 37 with a kind of *absence*. We know this, *That while we are present in the bodie, we are absent from the Lord*, 2 Cor. 5. 6.

This life is but our *seed time* of comfort, *Ps.* 97. 11. and the seed will have a time to be out of our hands, use, and sight, till the harvest come.

Now is working time, and the time of fight, and servants and souldiers must not expect any setled rest, till their service is done, and the warres cease. *There remaines a rest for the people of God*, Heb. 4. 9.

All the Saints that have gone before us have found ill dayes and hard times, yea *Jesus Christ* himselfe till his *houre* came that he should be glorified, had trouble in the world, yea he dranke of this cup, which wee have in hand. This makes heaven sweeter, and puts the soul upon more longings for it, because there it knoweth it shall not fear, nor sorrow any more.

Constant joyes in such a condition as this is in the world, suite not more than constant feastings in times of heavines; we are freed from the power of sinne but in part, so we are but in part freed from afflictions. And it is probable,

able, except grace were more abun- Chap. IV
dant, that constant peace would have ill consequents. *Paul* was tempted after his exaltation that he might not be exalted Comfort belongeth not to sanctification, but glorification, therefore the fulnesse of it is kept till we be set in glory. Comfort is the reward of holinesse, therefore the perfection and stability of it is kept till that time when holinesse shall be perfected; and the perfection both of grace and peace is deferred, that when Christ shal appear in glory, this may set out the day. When Christ came in the flesh, God powred out much of his Spirit at his ascention, and will powre it gloriously when all shall be consummate; then Christ shall shine among all his Saints, and the fulnesse of their perfections, as the Sun attended with all the starres in their brighteſt glory.

Till that time, while you are children under tuition, and at schoole, you will meet with frownes as well as smiles, and correction dayes as well as play daies; and it is well the day is comming that hath no night, and joy that hath no sorrow with it.

Chap 11 Second Cause, *in judgement to the world*: God might send out his Saints as starres in glory, that all eyes might gaze on them, but hee will not; all things are in a mystery & hidden to the world, the graces of the Saints hid under many infirmities, and the comforts of the Saints under many sorrowes, in just judgement upon the world. God is wise and knoweth how to fit the same things for many ends. Christ came in a poore estate, and his glory and majesty was covered with a cloud and mantle of a mean outside; and why was this? It is true, it was for satisfaction of Justice, for the sinne of his people; but it was also in Judgement to the world; he was a precious one, yet because hee came not in State and pompe, he was a stone *refused of the builders*, and so a *stone of stumbling and a rock of offence*, 1 Pet. 2. 7, 8. And because the Gospel came not with humane dresse and externall ornament; *The preaching of the crosse, is to them that perish foolishnesse*, 1 Cor. 1. 18.

God hath not stooped in the matters of heaven to sense, as he hath in matters of the world; hee will not

sense

send unto men any from the dead, nor Chap 37
yet shall any walke among men with shining robes of heavenly glory. The things of this life, are seene, and tasted; but Spiritual things are conveyed most in a spirituall way. If *Adam* had continued in his integrity, God would have manifested himselfe to the world as a man to his freind, and not onely faith and reason, but the senses should have been blessed in communion with God; but now hee so disposeth of all things, that even his people *walke by faith and not by sight*: hee will not give such a sensible demonstration of his bounty to the world, that it may justly perish in its wickednesse, if it will not beleeve *Moses* and the Prophets, and if they will not beleeve the Gospel.

The world is led by sense; though the Scriptures testifie of the excellency of redemption, and adoption, and of the great happinesse of the Saints, yet they foolishly cast away faith and the word, and run to sense; and finding the heires of glory to bee often sad, beholding not their comforts, but their sorrowes, they conclude that the way

Chap 37 is worthlesse, and that religion is but a sower grape, and as bitter waters, and as the way of the desart.

3 Cause. Third Cause : *To establish them in more full comforts* [x] : there was darknesse before light in the world : after the *strong winde which rent the mountains and brake the rocks*, came the still voyce in which God was, 1 *Kings* 19. 11, 12. And as God often sends great comforts before great afflictions in the world, (Christ was transfigured in the Mount before his great agonie in the garden) so he often premiseth affliction of the soule before great comforts, and the soule is setled the more afterward, as the tree is rooted more by shaking: It is Gods method to bring first to Ægypt, and through the Sea, and wildernesse, and then to *Canaan*. The Apostle prayeth that they may bee strengthened and established, but when? *After ye have suffered a while*, 1 Pet. 5, 10.

x *Nube solet pulsa candidus ire Dies.* Ovid.

When the soule hath passed through straits, and hath seene the wonders of the Lord in the deepes, it is advantaged much to further establishment.

1 Becau

1 Because that comfort and evi- Chap. 37
dence which comes so immediately from God is strongest, when a man hath beene taken off from all his foundations, and God hath appeared unto him in the desart, it is a strong demonstration of his love, and wins the heart to much love, and to strong confidence; as if a friend when hee is offended, and hath us at an advantage, so that he may in justice, and can undoe us, if then he spare, and not onely so, but is as *Esau* to *Jacob*, turning wrath into love, and anger into compassionate kindnesse, this much knits us to him to love him and cleave to him, as a good and a fast friend indeed.

2 God gives much proofe and evidence of the truth of grace which hee hath wrought in them, when he makes them see they had hearts that could love him, even when it was doubtfull to them whether he loved them; when the truth of grace is evidenced clearly it brings much comfort, and what greater evidence of an upright heart, then to follow God when he seems to flye away; and to love him when hee seemes to abhorre and hate them to

Chap 37. weep upon him in love when he seems armed with weapons of death[y] and to powre out the soule to him, when hee seemes to bee powring downe fire and brimstone upon them.

[y] *Qui nec iratum cessat colere numen. Sen. Diu fruitur iratis superat & crescit malis.*

3 It gives hope that if darke clouds do arise, yet they shall be scattered againe; the sense of former troubles may helpe to conclude that such deeps are passable; and the soul will beapt to say there is hope concerning this[z]: experience of mercy is a great helpe to faith, and holds up the soule that it wil not fall so flat, and lie so long under discouragements againe; It will helpe and furnish the heart to pray much, because God hath beene intreated in such times before; and to say as the Apostle, having delivered us from so great a death, *in him wee trust, that hee will yet deliver us*, 2. Cor. 1. 10,

[z] *O post praeviora! Deus dabit his quoque finem.* Virg.

4 *It works more closing with Christ*: the death of comfort occasions a greater life and strength towards Christ, both in desire of him, and dependance upon him; and for this cause God shakes the soule with earthquakes, that it may stand faster upon its true basis and foundation; that which at first

brings

brings the soule to Christ, is his worth, and our need: and the more we see our selves necessitous, the more our hearts gather in to Christ; the soule must have some rest, and if it finde none within nor without, it is carried to Christ, as *Noahs* Dove to the Arke; That which is the first coard to draw to him, hath also a strength to bind to him; therefore God gives his people sad visions of sin, and wrath, that by being shaken, they may roote themselves more in Christ; this was Gods great aime to set up his Son, as the hope and helpe of his people, and as that glorious meanes, by which hee may diffuse the beames of his mercy and love upon men; and hee loves to see the Saints advancing him, by flying to him and abiding in him. Chap. 37

And the more they go forth to Christ, and seek the Father in the Son, the more they are blessed; Christ is the rock of the Saints, and when they are knit to it, they stand fast; the nearer they are to Christ, the nearer are they to all happinesse; God will not look friendly upon the soul but through *Christ*; he will not poure out the spirit

Chap. 37 of comfort but through him; and as comfort comes by comming, so the oftner the soule comes, and the more it converseth with Christ, and resteth on him, the more comfort it will find at last: Christ will tell you many secrets, and open his fathers bosome to you, when you stick close to him.

And this advantage comes by desertions, that the soule is so frighted with those stormes which it met with, that it is afraid to be any more out of its harbour; but seekes to dwell under the wing of Christ, and to keep closer to him than ever it did before; and so this affliction brings forth *the peaceable fruit of righteousnes in them which are exercised thereby*, Heb. 12. 11.

4 Cause. 4 Cause: The *correcting and healing of some evill in his people*: Hee doth it *for their profit, that they may bee partakers of his holinesse*, Heb. 12. 10. There are many things in the Saints which are very repugnant to that filiall state, in which they are set by grace; and it is no wonder if God take such courses, wherein he seems not to be a father to them, that are not as children to him: I will instance in some particular evils,

evils, which God will not beare with, Chap. 17.
but doth visit in his people, with this and other rods.

1. *Deadnesse, and dulnesse of heart*: Sometimes living men are in a liveleſſe ſtate, their hearts are ſo benummed that they ſeeme to lye among the dead; the former vigor and activity of their graces is gone, and they are become barren and unfruitfull; now as in a lethargie, or apoplexie, Phiſitians uſe ſtrong and ſharpe medicines; ſo God caſts the ſoule into a feaver, to get off this ſtupidity, and hangs their ſoules over the mouth of hell, and makes them to drink of that *cup of red Wine, the dregs wherof the wicked of the earth ſhall wring out and drinke*. Pſ. 75. 8. that by this ſtrong potion, hee may quicken their dull and ſleepie ſpirits. Deadneſſe is ſuch a ſtate, in which a man is neither receptive nor active, neither fit to receive good, or to do good; and ſuch a caſe is not tolerable: for in this, Gods ends are ſtopped; for he calleth out his people to be veſſels to receive mercy, to hold forth his name; but he can doe neither that is dead: Nature it ſelf loves not a

Chap 37. dead thing, it is both unusefull and uncomely, for where life faileth, there is corruption; as in the body, a mortified member doth putrifie, and not onely it selfe, but others; therefore as a man useth all meanes to recover the life and spirits in his body, so God doth with his people: *David* lay in a slumbering drousines a long time, but at last when he lay like *Jonah*, sleeping by the sides of the ship, he sent a storme into his soul to awake him, then he revives like another man.

2 *Fearlesnesse of God*: this is a temper to which the Saints are apt to grow: as children are wont to grow sawcy and presumptuously malepert & irreverent, till the fathers frowne and majestick austereneſſe take down their spirit. God will not be carelesly dealt with, though hee allow us confidence and holy boldnesse in approach to him and converse with him, yet he expects a due sense of his Majestie and greatnesse; *Let us have grace whereby we may serve God with reverence and godly fear, for our God is a consuming fire, Heb.* 12. 28, 29. Though he be a father, yet hee is a terrible, an holy, and an Almighty God

God; And therefore to correct the finfull boldnesse of his people, and to cause them to stand in awe of him; he sometimes shuts in his favour, and keeps state by concealing himselfe, as the Persian Kings shunned familiaritie, and were seldome seene, that they might be more [a] honoured. The fear of God is one of the maine pillars of his throne, and so farre as hee is not our feare he is not our God; therefore he hath ever shewed himself, in his power and greatnesse unto men; when he came to give the Law, he came in great Majestie, with *fire, blacknesse, and darknesse, and tempest, and the sound of a trumpet, &c. and so terrible was the sight, that Moses said, I exceedingly fear and quake*, Heb. 12. 18, 19, 21. yea and in the Gospel it was foretold, that God *would shew wonders in heaven, above, and signes in the earth beneath, bloud, fire, and vapour of smoake; the Sun shall bee turned into darknesse, and the Moone into bloud, before the great and terrible day of the Lord come.* Joel 2. 31. Ro. 10. 13. Acts 2. 19, 20, 21. When he came to publish peace to the Gentiles, hee came with great

Chap. 37.

[a] *Persona Regis sub specie majestatis occultatur.* Just. l. 1.

Chap 37 great terror in judgement upon the Jewes, and struck off the branch naturall, that the Gentiles might not *be high minded but fear*, Rom. 11. 20. And in particular persons he so workes by intermixtures of frownes and favours, majestie and mercy, that they may learne to walk as those Churches did, *In the fear of the Lord, and the comfort of the holy Ghost*, Acts 9. 31.

It is not a servile fear, or a feare of discouragement which God expects; but a fear of reverence, a feare intermixed and tempered with love, there is a great difference in fears; a man fears a beast and runs from him; a man feares an enemie, but hates him; but a childe feares his Father and loves him: yea, therefore he feares, because he loves; they shall *fear the Lord and his goodnesse*, Hos. 3. 5.

3 *Slightnesse of heart*: there is a certaine wantonnesse and trifling disposition in the heart, that men are apt to be superficiall and imperfect in their waies, and this God visits upon them.

1 *Dallying with sinne*: they will bee playing with snares and baits, and allow a secret liberty in the heart of sin, con niving

conniving and winking at many workings of it, and not setting upon mortification with earnest indeavours; though they be convinced, yet they are not perswaded to arise with all their might against the Lords enemies, but doe his worke negligently. which is an accursed thing, and for this cause God casteth them upon sore straits. The Israelites should have done the worke perfectly, when they were commanded to roote out the Canaanites, but because they were slack, and did it but by the halfes, therefore God left them as a scourge, and as briars and thornes to bee alwaies an affliction to them. When you are pressed to fight for Christ, and have taken up armes against the rebels in your hearts, if you fight not with all your strength, and pursue the victory to the utmost, till you find your enemies dead before you; God may give you into their hands, to lead you into captivitie, and to hold you in chaines that will eat into your soules, and may in this distresse stand a far off as one that knoweth you not. Chap 17

2 *Dallying with duties*; men doe them as if they did them not; without heart,

Chap 37. heart, in a loose lazy, formall, liveleſſe manner; and when there is such idleneſſe, and negligence, and indiſpoſedneſſe, God comes in a way of anger, to whip up the ſlothfull and unfaithfull ſpirit; Duties of godlineſſe are not onely a debt to God, but a reward to us, therefore in ſlightneſſe, there is not onely unfaithfulneſſe, but unthankfulneſſe alſo; both the Majeſty and the Mercy of God is diſpiſed; and can God be well pleaſed with ſuch things? Remember the Wiſemans counſell, *Whatſoever thine hand findeth to doe, do it with thy might*, Eccleſ. 9 10. You are in an evil frame of heart, when you can doe the weighty things of God with ſlightneſſe; and becauſe you ſerve God ſo, hee therefore comes with a kinde of expulſion and baniſhment, and throweth you out of his ſight, that you ſee what it is to dallie with God.

3 *Dallying with Ordinances*: Slight and careleſſe attendance upon them; God comes in a way of gracious condiſcenſion, and ſtoops downe with offers of grace and mercy, to poore duſt, and ſets before them Jeſus Chriſt, the moſt

moſt precious treaſure of heav en and earth, and calls them to a neare conjunction and communion with himſelfe, and holds forth precious promiſes of life; but what is the carriage of the ſoule? It neither mindes theſe, nor vouchſafeth God in all his goodneſſe, ſo much as a looke; or if it be affected, yet but little; it makes no great haſte, nor uſeth much ſollicitouſnes, or pains about the matter, but as if the things were of no great importance, it is very moderate, and eaſie in making towards them: neither that high hand that holds them forth, nor that bloud that bought them, nor that worth that is in them works much, but all is ſlighted; and therefore God comes in the quarrell of theſe high things, to vindicate them from our contempt, and teacheth the ſoul by the ſenſe of miſery to value mercy, and by the feare of hell to prize Chriſt, and to bee more ſerious in the Ordinances, as *meanes* of that good, which they have learned to eſteeme, by the want of it. The Apoſtles rule is *to worke out our ſalvation with feare and trembling*, Phil. 2.12. Salvation is a tender buſineſſe, and of great concern- Chap. 37

ment

Chap 37 ment, and therefore will not be dallyed with; What thinke you? Shall God set that before you which is better than the world, for you to abuse? you yourselves take away the bread when the childe playeth with it; and shall the bread of life bee slighted? shall God stand waiting upon you with calls, and calls, and with gracious offers, and will you dally with him? Hence is that black cloud which now darkens the heavens over you. You are growne wanton, and except the Gospel come in a dresse to please you, you slight it, therefore God puts you into straits, and then you will come with a stomack [b], and in earnest.

b *Num tibi cum fauces urit sitis aurea quæ rupoenia?* Hor. Ser. l. 1. Sat. 2.

When a man lives too much upon the creature.

4. *Living too much upon the creature.*

Quest. When is that?

Ans. 1. When it *takes up so much of a mans time*, strength, thoughts, affections, spirits, that he is *unfitted for God*; when the soul is sick with a surfet of the world, drunk with cares, feares, delights, so that the heart is stollen away, and an indisposednes groweth upon the soul towards God. This was *Solomons* case, til God fetched him by imbittering

bittering his waies to him. The world is allowed for a way, or Inne in our travels: but not for our home; to be a staffe in our hand, but not to have a throne in our hearts. For this cause God raines downe wrath and bitternesse upon our spirits to wean us from the world, and thrusts out *Hagar* to give *Sarah* more full possession. chap. 37.

2 *When a man cannot be without the world*; When it gaines so much in our opinion, and affection, that wee thinke there is no life or subsistence without it; this is that for which God comes & takes off the soul with a storme, and refeueth the poore captive with violence that was held in chaines, and makes him to see of how little use these things are in an evill day. When the soul falls to adulterous leagues with the world, that they are so conjoyned, that it lives and dieth with the world, God brings this bill of divorce, and turnes off as it were the disloyall soule to her miserable lovers, that it may see the folly and wickednesse of its way.

3 *When a man can live without Christ*; the pleasantnesse and abundance of earthly contentments have so bewitched

Chap 37. witched him, that hee becomes like a Prince that hath such fulnesse that hee can raigne without Christ, and saith in his heart as those, *Wee are Lords, wee will come no more unto thee*, Jer. 2, 31. Oh what unworthy carriage is this? what is Christ shut out, that the world may raigne? Expect God saying and doing to you as he did to them; *Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me, daies without number. Thou shalt goe forth with thine hands upon thine head; for the Lord hath rejected thy confidences, and thou shalt not prosper in them*, Jer. 2, 32, 37. While the Sun shines, & the Sea is calme, you may sport your selves in the deep, but when the storme comes, then the harbour will be precious. God will teach you that your life is in Christ, and in a day of feares, and affrightments of soul, you will say, None but Christ, none but Christ; God will bring all the enemies of Christ under his feet, and if there bee a treacherous disposition, like *Joab* exalting *Adoniah* into the throne of *David*, God will bring it down; Christ must have his owne place, the throne must not

not be given to another. If you ſo ſet up the world, that you count it happineſſe, and ſeek it more then Chriſt, and are more carefull to leave this then Chriſt unto your children, God will arme himſelfe againſt you to ſubdue this treacherous conſpiracie and rebellion againſt his anointed. Chap. 37

5 *Intractableneſſe and ſtiffeneſſe of heart*; this is another cauſe of the clouding of our comfort. God deales with the heart by coards of mercies, and by bonds of affliction, but mercies move not, and afflictions prevaile not, therefore God takes another courſe; as Phyſicians, when gentle meanes profit not, apply ſharper. God wil not loſe any whom he hath called; therefore if they be ſtubborn, & ſtands like rocks againſt all ordinary means, he will come upon the tendereſt part, and uſe the ſharpeſt way; and when he comes in ſtormes and clouds, who can abide it? his rebukes are more terrible than thunder. *The ſpirit of a man may ſuſtain his infirmities, but a wounded ſpirit who can beare?* Now the ſoule is hard ſet, and comes upon her knees to ſubmit her ſelfe, and melts like waxe, and yeelds

to

Chap 37 to any thing; it seeth an absolute necessity of agreement with God, when it is beleaguerd with such trouble on every side. *David* had enough upon him to have humbled him, but his heart was strong, till God put the cup of trembling into his hand; and this wrought so, that it fetched up all, and brought the man in frame.

Clay is easily molded, but the marble must have many blowes; the Sun beames will melt the soft, but brasse must be put into the fire. A tender sprig is easily nipped, but a stiffe oake must be hacked and hewed before it falls. A stout spirit brings much sorrow upon it; It is a grievous temper, if it bee not bowed to God, it groweth worse and worse; if it bee bowed, it is often with great violence; in naturall causes resistance increaseth the vigour and operation of contraries; when fire and water meet in strong opposition, how doth the stronger rage, till hee have got the victorie? If a man enter the lists with a stout and a strong Antagoniſt, he calsup all his spirit & power that he may get the conquest: If a king send to deale with rebels, if neither

proffers,

proffers, nor patience, nor counsels, nor favours can prevail, he armes himself against them. God will overcome: if faire meanes do not the worke, then he awakes himselfe as a Lyon, and comes as a man of war, and lets flye his arrows into the soule, *Job* 6. 4. God tryed *Ephraim* divers wayes, but his heart yeelded not; at last when warning pieces did not bring him, God mounts his Canons against him, and gives him a broad side; *For the iniquitie of his covetousnesse I was wroth*, Isa. 57. 16, 17. and then hee strikes sayle and yeelds, *Jer.* 31. 19. Chapt 37

6 *Rigidnesse* and unmercifulnesse to the spirituall state of others; the Saints are sometimes much wanting in bowels of pittie and tendernesse, and apt by censures, neglects, contempts, and rough dealing to break the bruised reed, and it is hard to pitty much till they have felt much: for this cause Christ was a man of sorrows that we might be assurd of his compassion[c]. *In all things it behoved him to bee made like unto his brethren, that he might bee a mercifull, and faithfull High Priest in things pertaining to God, to make reconciliation*

c *Haudignara mali miseris succurrere disco* Dido

Chap. 37. *reconciliation for the ſinnes of the people; for in that he himſelfe hath ſuffered being tempted, hee is able to ſuccour them that are tempted,* Heb. 2.17,18. God chooſeth broken veſſels to powre comfort into, that it may diffuſe it ſelf upon others; *Whether we be afflicted, it is for your conſolation,* 2 Cor. 1.6. Senſe of the paines of a wounded ſpirit, makes the heart tender, and God loves ſuch a ſpirit; he abhorres pride, inſolence, and unmercifullneſſe in all, but moſt in his children; It is very unnaturall for fellow-members to bee incompaſſionate one to another. The relation requires love, and love calls for mercy. Chriſt is full of meekneſſe, and will *not quench the ſmoaking flaxe, nor break the bruiſed reede:* and he that abounds in mercy loves mercy.

What if thy brother be low in gifts and grace; yet know you not that the beauty of Chriſts body is made up, as of the ſummetry and congruity, ſo of the inequality of members? and the leaſt infant in grace is as the apple of his eye: take heed of deſtroying by your uncharitable carriage, the Temple of Chriſt, or cauſing thoſe to

grieve

grieve whom he would not have grieved; Is it for you whom hee hath ſpared, to deale ſo with your fellow ſervant? you hard dealing is the way to bring you into priſon, and to lay you in chaines. Chap. 37.

What if he be poore and meane? yet look not over him with diſdain, *Have not the faith of our Lord Jeſus Chriſt, the Lord of glory, with reſpect of perſons*, James 2.1.

In this you are corrupt Judges, *Judges of evill thoughts*, ver. 4. theſe are *choſen of God, rich* in faith *heires of the Kingdome*, ver. 5. If ye deſpiſe the poore, it wil occaſion men *to blaſpheme that worthy name by which you are called*, ver. 7. The Law ſaith, *If thou love thy neighbour as thy ſelf, ye do wel*, v. 8. You muſt be judged by this Law, and *he ſhal have judgment without mercy that hath ſhewed no mercy*, ver. 13.

What if thy brother have many failings, or have offended; remember the rule; *Brethren, if a man bee overtaken with a fault, reſtore ſuch a one in the ſpirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo be tempted. Beare ye one anothers burthens, and ſo fulfill the Law of Chriſt*,

Chap: 37 *Christ*, Gal. 6. 1. 2. *Edoms* sinne was great, because he added affliction to *Jacobs* troubles; *Thou shouldest not have spoken proudly in the day of distresse, &c. As thou hast done, it shall be done to thee, thy reward shall returne upon thine owne head.* Obad, 12, 15.

7. *Some great transgression*: there are daily infirmities, which have a pardon in course, but though God be mercifull to the weakness of his servants, yet if they sinne willingly, and put out the light of *Counsell*, he will put out the light of comfort. If they breake the bonds of his government, hee will cast them into bonds of distresse. *David* is a visible and knowne patterne in this case. Sometimes the Saints take head and run like the wild asse in the desart, till her moneth come, in which shee hath travel and sorrow; and sometimes they wound the honor of the gospel, & so bring a wound among themselves; a sword is sheathed in their soules: and sometimes they will run to their old waies, and this reneweth their old feares, and breeds new troubles; sometimes they lye long unhumbled, till God awake them with rods and raise them

them by kindling a fire about them; rebellion brings many loads; disobedience and impenitence are springs of bitternesse; a fire comes out of this bramble, to burne the Cedar of *Lebanon*. Chap. 37

5 Cause: to shew that *He is the God of all comfort*, 2 Cor. 1. 4. He keeps the cisterne empty, that we may looke to the Clouds above, that the pleasant fruit of peace, hath her rootes in heaven; our owne hearts, though they may be planted with pleasant trees, yet of themselves bring forth nothing but bryars. And God loves to shew himself the Lord of these treasures of comfort, that the heart may have no dependance but in him, and that it may alwaies feare, because he can soone turne the cleerest day into the darkest night. Comfort is not given us in absolute possession, but wee are alwayes tenants at will. If God will, he can in a moment lay our hopes and joyes in the dust, & strip us of all our garments of joy, and turne us into mourning; and as light in the aire, but as water, not in the spring, but in the vessell, so it may soone bee cut off. God needs not 5 Cause

Chap 37 go far to seek a rod to whip us with: if he do but withdraw his comforting Spirit, our spirit will soone prove an afflicting spirit. The peace of the soul, is by vertue of the power and presence of God, but if he depart, all is in uproare; our owne thoughts will be as scourges; the Roman Emperours kept Lions to destroy the Christians; and our hearts are grates & dens of Lions, if God let them loose, oh the rendings that are by them! if God keep not garrison, the enemies will break in; so that all our peace is from him: the brighteſt starre that shines most with light of comfort, drives it from the Sun of righteousnesse. And therefore that they may have a sight of that darke and dismal nature of their own hearts he shuts in his light; and then when the soul lieth in a mournfull and distressed case, in deeps where it findes no bottome, and whence none can deliver; when a man seeth all creatures standing as dead pictures, and reckons himself past all hope; then I say, God sheweth himself to be the God of comfort, by commanding light to shine out of darknesse, and quieting the high

and raging ſtormes, which did beare downe all before them: Chap 37

6 Cauſe: To *revive their eſteeme of mercy*: When a man is firſt brought out of Babylon, *he is as thoſe that dream*, the heart is full of gladneſſe, and the mouth of praiſe; the birds ſing ſweetly in the ſpring. When a man is newly brought out of the pit, and delivered from the *ſorrowes of death* which did compaſſe him about, and from the *paines of hell* which *gate hold of him*, while the prints of the chaine are on him, and the ſcarres of his hurt remain, he ſaith as *David*, *I love the Lord, becauſe he hath heard my voice, and my ſupplications*, *Pſ.* 116.1. I was brought low and he helped me; Returne unto thy reſt oh my ſoule, for the Lord hath dealt bountifully with thee. For thou haſt delivered my ſoule from death, mine eyes from tears, and my feet from falling. The ſoul is in a float at preſent; but when the dayes of mercy continue, the remembrance of the daies of ſorrow weares off, and the fire of love begins to abate, and Chriſt is not of ſo high account. though at firſt hee was the chiefeſt of ten thou- 6 Cauſe.

Chap. 37 sands, the joy of their hearts; yet now his love and kindnesse groweth stale, therefore God sends back the soule into her old prison, to feele the weight of her ancient iron and chaines, and causeth her to put on her old cast garments of mourning, that sackcloth and ashes which shee wore in the daies of old, that by laying this rod upon her, as the Prophet spread himselfe upon the dead child, a new life comes into the dying love; and now mercy is raised to its former price, and Christ is advanced on high: now the soul returnes with redoubled strength, and with multiplied and increased thankfulnesse.

7 Cause. 7. Cause: That others may be instructed. Sometimes God chuseth the most eminent to set them out as demonstrations of this, That assurance is not essentiall to holines, that their conjunction is not indissoluble: weak ones might have thought their cause worse, if they had seene much grace alwaies attended with abundant joy; but now *God* sheweth, that comfort and rejoycing is not alwaies the portion of the Saints; that so in their darke nights when they see no light, that they may

live

live in hope that the Sun will riſe: though their way be a darke way, it may be a ſure way. Chap 37.

8. Cauſe: The *fit for ſpeciall ſervice*: *They that go downe into the deepes, ſee many wonders* which others know not. Experience gives wiſedome. Many are kept in a low way, and have neither ſtrong feares, nor ſtrong joyes; theſe are not as *Davids* Worthies, but are Chriſtians of the lower rank, common ſouldiers; many are carried much aloft in great hopes, and flaſhes of joy, but they much overlooke the things below; many infirmities and failings lye undiſcovered: But when God fetches the ſoule downe, and ſets it to dig beneath, this man is more enlarged in true wiſedome and holineſſe, and carrieth a fuller knowledge of ſinne, and Chriſt, and of hell and heaven, than other doe, and ſo is made a ſtronger and more compleat man. As he that hath beene in all conditions, and hath travelled through ſea and land, and ſeene many Countries, gaines an excellency by his experience above others: An home-bred ſpitit is a low ſpirit; God will not doe much with many, but 8 Cauſe.

Chap: 37 leaves them to this worke mainely to save their owne soules; but he will use some as his agents and factors in his great designes and affairs of mercy, and therefore traines them up to the knowledge of heights and depths. Some are ordinary passengers, and it is enough for them to looke to themselves being able to doe but little for others; but some must bee Pilots, and therefore must bee acquainted with windes, and seas, and rocks, and sands, that they may not onely save themselves, but others.

Afflictions come not empty handed, but like a darke cloud bring much after them; there are many things which a man cannot learn in books, but he must learn it in himself; a Scoller may read and acquaint himself with the Art of navigation, but that will not make him a good Marriner; nor will the study of warre make a souldier, but experience makes both.

God doth all, as in great freedome, so in great wisdome, and having appointed men to severall ends, he leads them in severall ends, and workes them in severall moulds; out of the same lump

he makes some differing from others in forme, quantity, and excellency; some metall which is for highest use he casts often into the fire. It may bee God may call you out to suffer much for him, and desertions are great preparations; partly because they give much experience of the vanitie of all creatures; he hath shewed you, learne how little they availe in *the day of wrath*; so that you may see you part not with so great matters, if you doe part with the world. God hath shewed you that life is not in them, and that you may live without them; and partly because having felt greater evils, you are more encouraged to endure the lesse. You will not fear to fight with a strippling, after you have encountred with a *Goliah*. Moreover, in the greatest deeps, have you not seen how all your feares have vanished, and all your sorrows passed away by the light of Gods countenance shining forth upon you? and so you see that the *joy of the Lord is strong*. It is a signe of much [a] love, and that you are highly set by with God, when hee thus leads you into severall states, for this

chap: 37.

[a] *Afflictio dat intellectum: quos Deus diligit castigat: Deus optimum quemque aut maxime valetudine, aut luctu afficit Sen.*

Chap 37 is to lead you by the hand to see all that may be seene; and if he did not intend much good, he would not bestow so much worke upon you; you stand in this in the greatest conformity to CHRIST, when through many tribulations and afflictions you enter into glory.

God keepes you from much soyling by constant rubbing; and useth the fanne so much to blow away the chaff, and keepeth you awake by these stirs; some troubles ennoble the spirit of a state, which would degenerate into effeminacy by constant peace: winds fanne the aire and purge it, and the running and restlesse waters are most cleare.

This may suffice to have pointed at some *Causes* of Gods cutting off the comforts of the Saints.

Having hitherto treated of the *Case* of the afflicted soul; I now come to the The Cure. *Cure*. I shall not need to enlarge my selfe much here, having beene somewhat copious in the *Cure* of the first kind of desertions. There are two *sorts of men* that walke much without the consolations; In the first, the cause is *naturall*;

naturall; in the second, *spirituall*. Chap 37

As for the first, who are oppressed with *melancholy*, that darke and dusky humor, which disturbes both soul and body; their cure belongs rather to the Physician than to the Divine, and *Galen* is more proper for them than a Minister of the Gospel: It is a pestilent humor where it abounds, one calls it the devils bath. Of melancholicall persons. *Balneum diaboli.*

These men cannot walke clearely; but as a light in a darke Lanthorne shines dimly, so is the soule in such a body; the distemper of the body causeth distemper of soule, for the soule followes its temper [a]; this disease worketh strange passions and strange imaginations [b], and heavie conclusions. It is not possible such a man should be quiet, till he be cured; the seas rage not more naturally when the windes blow, than this man: hee may sometimes be elevated as it were into the third heavens, but anone hee will bee brought as it were into the lowest hell. But I leave such with this advise, when they finde their temper to bee naturally or accidentally melancholicke, to use all such waies as

[a] *Mores sequuntur temperaturam corporis.* Galen.
[b] *Terribilia de side horribilia de divinitate.*

God

Chap. 37 God hath prepared in a naturall way; for as the soule is not cured by naturall causes, so the body is not cured by spirituall remedies.

Of the sleepie soul. But I shall direct my selfe to those whose heavinesse of spirit is from spirituall causes.

These persons are of two sorts, { 1. *Sleeping.* 2. *Awakened.*

First, there are some *slumbering and drousie spirits* who are fallen from their former comforts, & know it, but make up that want in the creature, in which they take delight, living in the meane time without God. As it was in the former kinde of desertion, so it is in this, God is departed, and either men know it not, or minde it not, but beare their dolefull losse with a stupid and sinfull patience, or rather with a stupid dulnesse, But if you finde your selves in such a case, consider what a contempt of God this is to bee willing to live without him, and to powre out your hearts upon the creature: you must looke for a bitter scourge, except you repent; or else God will leave you to walke on to your graves in a dull and low way. It is a wofull change, to

descend

descend from communion with God and Christ, to these poore things below, And how little doe you set by all precious promises, the fauour of the great and eternall God, and the blood, and love, and presence of Jesus Christ, that can bee content to live in such a state? Looke upon others, how their soules have melted when God hath beene estranged from them; where is your love, faith, feare, hope, life, that you can indure to be so? if these were not all asleep, you would take up a cry for your former happinesse, and sit downe and weepe over your pesent misery. Is the losse of a friend in the earth so grievous, & is a friend in heaven of no more account? you live in a spirituall adultery, because your husband is neglected, while other things are entertained. Awaken your selves, & seeke to regaine your former peace and joy in God. Chap. 17

Secondly, some are *awakened*, and see their losse, and are affected with it: this sort, though it have more sorrow, yet is in a better way than the former. Of the awakened.

I will to both these propound some { 1. *Perswasives*. 2. *Directives*.

For

Chap 37 For perswasion consider.

1 That. *comfort is your strength*: The more a man seeth and feeleth the love of God, the more the heart is established. There are three *great assaults* and trials that a man is exposed to.

Motive. 1 Comfort is your strength.

1 *Tentations* to sin: Hee that will walke in the way of God, shall not alway saile in a calme, the great Leviathan will shew himselfe, he whose victories have been many, even among the higheſt Saints. Now if your hearts bee filled with comfort, you have a strength greater then the world. For the manifestation of divine love is the incendiary of love, which is stronger than death. So long as love to Christ is kept up, the heart is safe: love is a strong garrison, and makes the soule impregnable. And while you keep a fresh and cleare sight of the love of God and Christ, it feeds love, and keeps it up in strength. Adde to this that comfortable enjoyment of God, doth carry the heart aloft; it makes the conversation to be in heaven, and while a mans way is above, he is safe from the snares below. Then the heart

heart is in danger to be enſnared when it wanders in the creature; as the foul is in danger when ſhee is upon the earth, but when ſhe is mounted upon the wing then ſhe is ſafe. Chap. 37

2 *Inward accuſations:* the world may accuſe, but that is not ſo ſhaking as when Satan caſts in objections; he is a ſubtile ſophiſter and comes oft with ſnarling and cunning diſputes, and except you be well ſetled, he will drive you from your ground: except God cleare the ſtate of your ſoules and give evidence to your graces, you will not bee able to hold up againſt Satan; I ſpeak this to ſuch who live with low comforts, and content themſelves with darke evidences; though you may hold out till you be ſet upon, yet when that comes, you will finde your ſelves weake,

3 *Outward ſtraits*: what if a day of trouble come? you may ſee changes, you have no ſure hold of any thing under the ſun; and what ſhall ſupport you in ſuch a time? what an heavie thing will this be that you ſhould find trouble in the world, and no peace in heaven? Spirituall comfort would make

Chap. 37: make you undaunted and strong[i]; What need he care whither he goeth that seeth Jesus Christ with him? you have heard of the patience of the Martyrs, and of their stoutnes; such was their courage, that it could neither be corrupted, nor daunted; water could not quench it, famine could not starve it, fire could not burne it, wilde beasts could not devoure it; and what was that which gave them this strength, but the sight of him that is invisible, & the sense of his favour and presence? *a spirit of glory did rest upon them.* The Apostle acknowledgeth the force of *peace towards God*, and comfortable accesse to him; *Wee rejoyce in hope of the glory of God, and not only so, but we glory in tribulation also*, Rom. 5. 2, 3. This was that which made him say, *for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day*, 2 Cor. 4. 16.

He is well fenced that is invironed with salvation, and that hath Christ with him; hee reckons not much of the world, when he is sure of heaven[k]; therefore seek to get abundance of comfort; labour to recover your losse, you

i *Si fractus illabatur orbis, impavidum ferient ruinæ.* Hor. *Preme, Preme ego* ἀβάπτιστος εἰμι, φελλὸς ὡς ὑπὲρ ἅλμα. Lyps. *Auferet pecunias? at habet in cœlo: Patria deiiciet? at in cœlestem civitatem mittet: vincula iniicies? at habet salutem conscientiam: corpus interficies? at iterum resurget: cum umbra pugnat qui cum iusto pugnat.* Chrys.

k *Quem sordet mihi terra cum Cœlum intuor?*

you will have need of all; what will you do when you come to die? how sad will death be, when you are going you know not whither [l]? but death is but a shadow to him that meetes it with assurance of life.

Chap. 37.

2 *Your sadnesse doth hurt* to your selves, wasting your strength, and to others by discouraging them.

3 *Your recovery is possible:* you may attaine to you former comforts.

1 *The same way is open still*, there is the same mercy in God, the same Mediator, the same promises.

2 You are not *now* in *farther distance* from peace with God, than in former times; are you not now as capable as then when God found you in your bloud [m], in enmity against him, in darknesse, in bondage unto every lust, altother without him? did God appeare to you when you sought him not, and will he not be found when you inquire after him? is not his promise to *revive the spirit of the contrite? Esay* 57.

3 *Others have recovered: David* was in these deeps, yet he was restored; this testimony God hath, *that heeds the*

l *Animula vagula, blandula, quæ nunc abibis in loca?* Adrian. *Si det pauli sper vivere, auri pari mille talenta me hodie tibi datuum promitto.* Megapertus apud Lucian. Motive 2. Hurt done by sadnesse. Motive 3. Recovery is possible.

m *Qui scit mundum e mundo.* Chrys.

Chap 37 *the God that comforteth those that are cast downe*, 2 Cor. 7, 6. therefore live in hope [m].

4 He hideth his face that you *may seek after him*: hee goeth from you, that you may seek after him; and the promise is, *that they that seeke shall finde*, hee will open to them that knocke.

5 *You have a right to peace* and comfort, for it is that which Christ dyed for, and which hee hath left as a legacie to his people; *Peace I leave with you, my peace I give unto you*, John 14. 27.

Sit not therefore under discouragements [o], say not there is no hope, take heed of hard thoughts of God, who is a father of mercies; but incourage your selves in your God [p]; weeping and mourning are good fruits of love, but you must not stay here, but reach after that which is before you: this shall suffice by way of perswasion.

Now for direction let me propound a few counsels.

1 *Seeke the Father in the Sonne*, Happily you have not held up Christ in your hearts, and for your strangenes to

m *Sperate & vosmet rebus servate secundis.*

o *Nemo desperet meliora lapsus. Nondum omnium dierum soles occiderunt* Philip.

p *Peritus medicus potest omnes sanare in firmitate, si misericors vult.* Fulg. *Omnipotens medico nullus languor insanabilis occurrit tu tantum doceri te sine manum aeris ne repelle, &c.* Aug.

Counsel 1. Seek the Father in the Son,

to the Son, the Father hath eſtranged himſelfe; go and carrie Chriſt in your armes, for he is dear unto him, and the Father hath determined to powre out all his love through the Son; Chriſt is ſet before you, ſtir up your ſelves to take hold of him, if you will come to him, you have the Fathers heart. You make your caſe to be Chriſts caſe when you come to him, and he cannot be denyed: the Fathers mercies melt at the Sons mediation. You may pray and weepe, and lift up your voice on high, but except you come in Chriſt, all will not profit. Then a man comes in Chriſt, when he thankfully accepts of the offer of Chriſt, and devolves his cares upon him, deſiring in his heart that Chriſt would undertake for him, and then beleeves that he ſhall be accepted; any one of theſe wanting, you come not in Chriſt. 1 You muſt entertaine the offer of Chriſt, counting him worthie of all acceptation. 2 You muſt caſt your ſelves upon Chriſt, elſe hee will not undertake for you; holy dependance engageth him, & makes him your friend. 3 Then you muſt beleeve that you ſhall finde God a friend; for Chap 37

except

Chap. 37. except you believe the promise, Christ will not move for you. But when you are thus come to him, then he will not fail you: the Son will be fast to you, *him that commeth unto me, I will in no wise cast out*, Joh. 6. 37. this is a precious word. Christ will not shut the door upon you when you come: when you cast your selves into his armes, he will not, no, he will not cast you out, you have a sure hold; when you fall into his armes, you fall into his heart, and being in his heart, you will bee sure, that if hee have any power with the Father, he will worke your peace [q].

Why do you afflict your selves? if you beleeve, you shall be established; Christ will carry you in to the Father, and will draw out his kindnesse towards you. And know, that if the Father love the Son, he will shew favour to his friends: and who can expresse that love that Christ bears to a mourning soule that flyeth for refuge to him? his love was such that he died for you, and will hee not speake a good word for you?

You sit poring and searching for pillars of hope within you, and bestow much

[q] *Multo efficacior Christi mors in bonum, quam peccata nostra in malum. Christus potentior ad salvandum quam Dæmon ad perdendum.* Bern.

much paines to answere your owne feares, but the ready way to make the businesse cleare, is by going to Christ; stand not so much upon this *quære*, Whether you have believed in truth or no, but put all out of doubt by a present faith. The doore is open, enter and live, you may more easilie builde a new house and fabricke of comfort by taking Christ, then repaire your old dwelling, and clear all sutes that are brought against your tenure. Chap. 37

Heare, Christ calls you; *Come unto me all ye that are wearie and heavie laden, and I will refresh you*, Matth. 11. 28. And, *Ho, every one that thirsteth come, &c.* Esay 55. 1 *Let him that is athirst come, and whosoever will, let him take the waters of life freely*, Apoc. 22. 17. And now will you not goe? Oh, that you would go; how soon would your mourning bee turned into joy, and your sadnesse into gladnesse? how would those everlasting armes of mercie embrace you? and you should have future happinesse in a kinde of presence[r].

2 *Seek peace much*. Bee not wearie, but

r *Pulcherrimam insulam videmus, etiam cum non videmus.* Lyps. ep. ad Cambden.

a Seek much

Chap. 37 but strengthen your selves in the promise, let this pillar hold up your trembling hands, for *he that shall come, will come, and will not tarrie*; Behold he commeth, and his reward is with him Oh me thinks I see the fountain opening it selfe to the thirsty, I see the clouds dissolving; prepare your vessels, stay a while, for I hear the sound of many waters; you are at the right doors, knock, and knock hard the Lord is there, there dwels everlasting mercy; Harke how the Saints sing for joy, looke in and see Paradise, and rivers of joy feeding them; how came they to get in but by lying at the gate? hold on, for *in due time you shall reape if you faint not*, Gal. 6. My friends, these are not dreams, but they are reall truths, which Jehovah wil make good to them that beleeve. You come it may be, but you come not in faith, and you stay not with patience[r], consult with reason and with the Scriptures; Is there a way to God or no? if yea, which is that way? If God tell you this is the way, then walk in it, wait in it; and though you have lost your comfortable enjoyment of Christ, yet I say

[r] *Pertura expectant præsentibus angor. Sen.*

I say to you as the Angels to them, Chap 37
This same Jesus which is taken from you, shall so come as you have seen him, Acts 1.11. Therefore keep your eyes upward, pray much, and the heavens will open; when you beleeve and pray, you have the key of heaven in your hand; those everlasting doors will open to you; therefore hold up your selves in seeking, it may be you may meet with fire, and a tempest, and stormes, but stay and the still voyce will come.

3 *Come in much love to God*: come as a friend, then come and welcome: many desire ease, and desire to bee delivered from wrath and hell; but come in love, desire God to be your friend, and be willing to be his friend; let love shew it selfe in two things. 3 Come in love.

1 *Lament thy sin*: that hath caused a strangenesse betwixt God and you. Come weeping for sinne, and humbled for thy unkindnesse, and all is forgiven. You thinke too meanely of God, when you think he hath much adoe to pardon you; *He is ready to forgive*, and he overfloweth in pardoning mercy.

Chap 37

mercy[t]. He expects your acknowledgment and repentance, and then you are friends.

2 *Come with new and strong engagements of heart*: bring your selves as an offering to him, and sacrifice yourselves upon that golden altar, Jesus Christ; say, Lord, if thou wilt love me, I will love thee; be thou mine, and I am thine, and will be thine.

Thus two old friends shall renew their friendship, and they that were at a distance, shall meet in love; he that did depart shall returne with kindnesse, and he that was forsaken shall be received with mercy; and the ancient joy which was in heaven at his first conversion, shall bee renewed at his restauration. Now clap your hands ye heavens and earth, for the son *that was lost is found*, and he *that was dead is alive*: The exile is received, and a covenant of peace is renewed betwixt man of sorrows, and the God of peace through the Prince of peace; to whom be praise for ever.

t Magnam iniuriam Deo facis, qui diffidit de eius misericordia. Aug. *Bonitas invicti non vincitur, infiniti misericordia non finitur.* Fulgent. *Tua quidem malitia mensuram habet, Dei autem misericordia mensuram non habet, tua malitia circumscripta est, &c.* Chrys. Hom. 3. de pœnitent. *Si bis, si ter, si centies, millies peccas, totiens pœnitentiam age &c.* idem.

FINIS.

242
Sy 67c
1642

TO THE RIGHT

Worshipfull and much Honoured Lady, the Lady REBECCAH RUMNY.

Madam,

FOure yeares agon, I preached upon this subject of spirituall desertions, not having then the least thought to put to the Presse. But a strong streame of importunity hath borne me downe. My

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Chap 35 peace, as to *Ephraim*, *Jer.* 31.18,19, 20.

5 At the time of *conversion*, God often comes with extraordinary comfort, many (as one observeth) came to Christ in their sins and went away renewed; afflicted, and went away comforted; coming with an hell in their soules, and going away with heaven; having a fulnesse of joyes in stead of a fulnesse of feares.

I need not make farther instances, the case is clear that comfort may *fail*, yet except a man lose that comfort which he *ordinarily* did enjoy, hee is not deserted.

3 An eminent losse. 3 It is *an eminent losse:* it is not every *cloud* that makes *night*, but when the aire is full of darknesse, when the Sun is set.

4 Not a fit, but a state of uncomfortableness 4 It is not a *fit of uncomfortableness*, *but a state*; an *eclipse* of the Sun makes not *night*; hee is not a *poore* man that hath a *present* want, but he that *lives* in *want*; every cold blast makes not winter.

The degrees. Secondly, the *degrees* of this uncomfortable state follow to be considered: there are some nights *darker* than others,

thers, and some winters *colder* than o- Chap. 18
ther, and there are *degrees* of Gods withdrawing from the soule.

1 *Degree*, when his quieting presence is *much abated*:

1 *Not so full as hath beene*; God seemes not so *friendly*, but lookes somewhat more *strangely*, so that the soule complaines as *Jacob*, *I see your fathers countenance that it is not towards me as before*, Gen. 31. 5. When the soule comes to God, it findes not those enlivening and refreshing *visions* and *tasts*; the cup of consolation that was wont to be *filled* is now but *empty*; the heavens are not so *clear*, his hopes are not so *full*; his knowledge of his happinesse is more *obscured*, and feares begin to *overflow*; the light of Gods face is *darkened*, and the soule is *troubled*.

1 When quickning is abated.
1 Not so full.

2. Not *so frequent*: the visits of the comforting Spirit are more seldome; God holds off as if hee were about to breake off from the soule; it is a griefe when a friend goeth often by us, and seldome owneth us; so it is heavinesse when the soule complaines, (to use the words of *Job* in another sense) *Lo he goeth by mee and I see him*

2 Not so frequent.

Chap. 3. *not, he passeth on also, but I perceive him not, Job* 9. 11. Time was when the soul had good news from heaven *every day*, but now she is like the wife, who when her husband is gone far from her, hears but *seldome* from him: returnes are not so *quick* at a great distance; God is so sparing in manifestations of kindnesse, that the soule thinks it long; *How long wilt thou forget me oh Lord, for ever? how long wilt thou hide thy face from me?* Psal. 13. 1. *Is his mercy clean gone for ever? doth his promise faile for evermore? will the Lord cast off for ever? and will he bee favourable no more? Hath God forgotten to be gracious? hath hee in anger shut up his tender mercies?* Psal. 77. 7, 8, 9. *My soule fainteth for thy salvation, I hope in thy word, mine eyes faile for thy word, when wilt thou comfort me?* Psal. 119, 81, 82.

3 Not so permanent.

3. Not *so permanent*; God comes and goes: the day of their peace is often overcast, the comforts which did flow, ebb againe; the soule is *grieved* as much with Gods sudden departure, as *delighted* in his gracious presence; it hath not so constant health, but

but is well onely by *fits*; the soule that Chap. 35
was as a *dwelling-place* to her friend, is but as an *Inne* now; hee whom shee loves comes rather as a *stranger* and as a *passenger* than an *inhabitant*, so that here you may heare the Prophets complaint, *Oh the hope of Israel, the Saviour thereof in the time of trouble, why shouldst thou be as a stranger in the land, and a wayfaring man that turneth aside to tarry for a night?* Jer. 14.8. Comfort comes like thin clouds that yeeld sweet *showers*, but are soon gone; the *gourd* whose shadow was sweet, soone withers; the heart is become like a cracked vessel, which though it receive much, yet holds but little; the waters of life runne out as fast as they come in.

The second degree of desertion, and uncomfortablenesse, is when there is *much quicknesse*, but no *quietnesse*: grace *lives*, but peace *dies*; the soul is so far happie, that it seeks what it hath *lost*, but herein unhappie that it *findes* not what it *seekes*; it thirsts but drinkes not, it runnes but obtains not; holinesse is in *flourish*, but it is the *winter* of comfort. *David* was full of holy affections,

2 Degree. Much quietnesse, but no quietnesse.

Chap. 35 affections, even when he was emptie of consolation; when is the heart in better case then when it calls, inquires, runneth, weepeth, sigheth, cryes after God? yet in such a case a man may want all comfort: the richest ships may wander in the dark and be tossed in the storme: sometimes a father will frowne upon the best & dearest childe; the most living Christian may lay himself out *for dead*, Ps, 88. Grace and peace are not linked in *indissoluble society*, these *lovers* may shake hands and part. And the more a man abounds in grace, the more grievous it is to want the comfortable presence of God; a fathers frowne and such a fathers frowne, is bitter to so filiall a spirit; strangenesse to strangers is not strange, but to lovers it is grievous. But it is a lesse evil in it self when God is with the soul quickning it, though he do not comfort it, then when God leaveth it in uncomfortable deadnesse; though it bee more bitter to sense, yet in reason it is worse, when comfort ceaseth, and grace sleepeth at once.

3 Degree when both are gone.

3 Degree: When neither *comfort* nor *livelinesse*, but a night of *darknesse* and

and wofull *deadneſſe* covers the ſoule, whenhope and love are both in a damp, ſo that a man is as far from a holy and living ſtate of heart, as from comfort, neither joying nor deſiring, but being fallen from the height of living and joyfull converſe with God, he is like the Prodigall brought to another life, to feed upon huskes with ſwine, in ſtead of bread in his fathers houſe. Many ſuch there are who had reviving taſtes of *Jeſus Chriſt*, and did rejoyce to ſee the ſtreames of the Well of life, ſweetly flowing, and with overflowing abundantly filling the Saints and themſelves with comfort, but now the tree in the midſt of their paradiſe, is to them like the withered fig-tree, the ſhaddow and fruit of it ceaſeth, and they are miſerable in the loſſe of that which is in the happineſſe of thoſe that have it, and herein their miſery is ſo much the greater by how much they count it leſſe. It is not a ſad thing to ſee a man ſo degenerated, that he can live without his life, & reſt out of his place? that place where hee hath had ſuch peace and ſuch contentment? Oh here is an heavie ſpectacle; a man hath loſt Chap. 35

Chap 35 lost his estate and he grieves; hee hath lost his name, or health, or, &c. and hee grieves, but he hath lost his God, & yet he mournes not: he saith it is well, alas he is not himself; when the day breaks, and the Sun sends out her beams into this dark region; when a spirit of truth and life shall bring this wandring creature home again, and cause him to be himself, then you shall see the man acting another part, alas, what amazement will ceaze upon him? how will he melt, that is now frozen? how will he bee afflicted to see himselfe and his case, in which, now hee lieth as quiet, as *Peter* in his chains? *Acts* 12.

Degree; when not only loss of comfort & affliction of soul.

4 Degree; when God not onely *suspends* his comforts, but *afflicteth* the soule; not onely not continuing the staff of living bread, but feeding them with the bread of sorrow and affliction, which he doth diverse wayes.

y rebuks spirit: oules.

1 By *rebukes of spirit*: the Spirit of God comes sometimes in a way of displeasure and chides and rebukes the soule; this *David* found which maketh him often cry and mourne, as the child whom his Father rebuketh; this chi-

1 A *conviction of sinne*, not onely of the *fact*, but of the *sinfulnesse*; God sometimes comes to *set out* a sin unto man, and then it is very dreadfull; such a terrour and astonishment ceazeth upon him by a full sight and sense of sinne, as that if there bee not a supporting hand of grace and mercy extended to him, he cannot stand under it. Sin is a strange thing, and if God should pull off the visage of this monster, and discover fully the fearfull nature of it, it would be a burthen too heavie to bee borne; now then when God conceales his love and reveales guilt, it must needs be bitter: when a man seeth his inditement, but hath not his pardon, it must needs be grievous. Chap 35 1

2 *Opening the desert of sin*, and shewing a man into what a gulf he hath cast himself, that now in justice and in sentence of Law, he stands condemned to eternall death; when the grace of the *promise* is obscured, and the *justice* of the *Law* lively presented, it must needs cause a man to fear much. Now saith God, see what I may do, I may cause all thy welfare to passe away like a cloud, and bring in a deluge of woes upon 2

Chap. 36. upon thee; I might shut thee by a decreed banishment from my presence, and cast thee as a stone that is hurled from a sling, into hell for ever. Such words as these are heavier than mountaines; when the soule seeth that vastnesse of eternity filled with death and sufferings, and seeth not the refuge in the Gospel, this is a great shaking to the soule.

3. 3 *By holding the eye* upon these *sad things*, so that whithersoever a man turnes, his sinne is with him, and hell before him; the cry of sinne, and the curse of the law is ever in his eares; *My sinne is ever before me*, Psal. 51. 3. It was also *Jobs* sad case, that the sinnes which he thought he had beene rid of long agoe, returned upon him, and did so cleave to him, as if they had beene his possession, *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth*; thou *puttest my feet also into the stocks, &c.* Job. 13. 26, 27. this is an heavy thing, when God continueth in this way of displeasure, breaking the spirit with these grievous charges.

4 By *menacing* outward or inward troubles.

troubles, as he did to *David* when hee had sinned greatly against him, he told him what he would do, how he would follow him with evils for ever, and that his posterity should rue his folly; and when he had numbred the people, what a severe way did God take? now temporary evils, especially *spirituall*, are often very grievous; when God shal say I will shut up my peace, and my comforts from thee; thou rebell and ungratefull wretch, thou shalt no more see my face as thou hast done; others shall drink but thou shalt thirst, others shall rejoyce but thou shalt mourne, I will no more meete thee as I have done, I will spare thy life, but I wil not shew thee my favour all thy dayes, thou shalt live dubiously, and die anxiously; I say, when these words are heard, what an heavy case is this? how did *David* even waste himselfe with grieving, when God did estrange himselfe? *Psal* 32. *Psal*. 51. Chap 35

But when God shall menace not only this, but hell and eternall death, this is farre more grievous; but this God doth even to his own, and sets it on so strongly that hee makes often their spirits

Chap. 35 spirits to waste, and their strength to consume. *David* and *Heman* were drenched in these deeps; and how grievous were their complaints?

2 By tradition of the soul.
1 Into its own hands.

2 By *tradition* of the soule.

1 *Into its owne hands*: the heart of a man is the greatest *tyrant*, and cruellest monster against it selfe; it is more a *divell* than the *divell*: he needs no furies to fulfill his troubles, who is given up unto an accusing spirit; [e] it hath cryes, clamors, stripes, stings, wounds, deaths; it will be law, witnesse, plaintife, judge, executioner; chains, racks, gibbets, what not? he hath a hell within him that is in such a case; For consider

[e] *Nihil est miserius quam animus hominis conscius sibi.* This is grievous.

1

1 The *temper and nature of the soule*, it is *receptive* of much evil and misery, and very *active*, and this *activity* is improved to selfe affliction. 1 By *guilt*, which is as powder to the flames, or as the windes to seas, which makes them to rage and boyle. 2 By the *weapons*, which the heart disquieted hath against it self, an eternal God, and a just Law. 3 By *unbelief*; by which the soule is made naked to her owne blowes; a guilty conscience strikes the promise

promise out of a mans hand, and draws the sword and sheathes it in the soule; it undermines all forts, and batters down all comforts in former evidences, as wals of paper; it cuts off all relieſe, and presents God, unwilling to hearken to any reconcilement; and it hath also many abettors, which contribute strength to make this man more bloudy; as temper of body, which powers in abundance of darke & blacke thoughts and passions, and the *censures* of others, who by their cloudy aspects, and rejecting carriages, doe sharpen the sword in the hands of an unbeleeving and accusing conscience, that it may make more gastly wounds, and draw out fuller streams of bloud: Thus the soul, like the man that fell into the hands of Theeves, is left *halfe dead*; distracting and accusing thoughts, are worse than robbers; a man may say of them, what *David* said of *Goliahs* sword, *There is none like that*, 1 Sam. 21. 9. Here is a sore battel, when the soul like *Saul, fals upon its own sword*, 1 *Sam.* 31. 4. Chap 35

2 The *power of God*; God hath given to Conscience a *commission* to afflict; 2

Chap. 35 flict; God hath a hand in all things, working and ordering; hee can send Hornets into the soule, even stinging thoughts and piercing fears. He ruleth much in mens spirits, and in these seas raiseth stormes at pleasure; though he *worke* not despairing thoughts in his, yet he *ordereth* that unbeliefe which is in them; and as he *orders* the sinfulnes of mens hearts this way or that way, not being a cause of it, so hee doth in this case; yea hee doth present sin and wrath so, that the heart being left to its own darkneſse and unbeliefe, cannot but be a cruel and active enemy against it self; and now as the Prophet said in that case, so it may be said to a man in this case, *Oh thou sword of the Lord, how long will it be ere thou be quiet? put up thy selfe into thy scabbard, rest and bee still; how can it bee quiet, seeing the Lord hath given it a charge against Askelon, and against the sea shoare? there hath he appointed it.* Jer. 47. 6 7.

Into Satans hands.

2 *Into Satans hands*: God may leave his people much to the will of *Satan*, as he did *Job*, and he out of envie at our happineſse, enmity against God, hatred of us, is willing to improve

prove all his skill and power to afflict the Saints; so that a man may here take up that complaint, *His troups come together, and raise up their way against me, and encampe round about my tabernacle, Job* 19.12. Chap 35.

5 *Degree*: when to all this he addes *an accumulation of other miseries*; as, 1 *the disfavour of the Saints*, this is a great cutting to an holy heart, for hee constructeth their favour and disfavour to be the *reflexion* of Gods; and indeed, oftentimes God sets on his children against such as he is displeased with, as a Master of a family saith to his household, concerning a childe which he will correct for much stubbornesse, shew him no countenance, eat not with him, keep not with him; so here God saith, with such a one have I no amity, no fellowship, no familiarity: It was a great grief to *Job*, and he complaineth of it; *Hee hath put my brethren farre from me, and mine acquaintance are verily estranged from me, my kinsfolke have failed, and my familiar friends have forgotten me, they that dwell in mine house, and my maids count me for a stranger, I am an alient* 5 Degree: When to all this, other evils are added. I

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Chap 35 *in their sight; I called my servant, and he gave me no answer, I intreated him with my mouth; my breath is strange to my wife, though I intreated her for the childrens sake of mine owne body; yea young children despised mee, I arose and they spake against mee; all my inward friends abhorred mee, and they whom I loved are turned against me, &c.* Job 19 13. 20. You see sometimes, how even the neerest friends fall off with God, and when divine grace is clouded, nature it selfe is also clouded: *Heman* also found this evill to all his evils, *Thou hast put away mine acquaintance farre from me, thou hast made me an abomination to them,* Psal. 88 6.

2 2 The losse of *worldly comforts*, as peace, liberty, estate, &c. this was *Jobs* case. Now when the soul is bereft of all comforts from *heaven* and from *earth*, it is an heavie case.

3 3 The losse of the *meanes of grace*: God may remove his Candlestick and take away the Shew-bread, the doores of his house may be shut, or a man may be imprisoned by sickness, so that the clouds above, and the springs beneath failing, breed sore distresse.

Chap 35. 6 Degree: When all this is continued.

6 *Degree:* When all this is *extended and continued*, so that a man complaines not of *dayes*, but *years* of affliction; a man may lye long in this miserable plight, like *Paul* & his company, to whom *neither Sun nor stars appeared for many dayes*, [a] *Acts* 27. 20. Hence come those mournfull sighings, *Lord how long! will the Lord cast off for ever? will he be favourable no more, &c. How many are the dayes of thy servant*, Psal. 119 84. *I am afflicted and ready to die from my youth up*, Psal. 88. 15.

There may bee much praying that God would breake these darke clouds, and shine upon the soul, a man may cry with *Job*, *Oh that I knew where I might finde him, that I might come even to his seat*, cap. 23. 3. and with the Church may call after him, yet may complaine, *Behold I goe forward, but he is not there, and backward, but I cannot perceive him; on the left hand, but I cannot behold him, he hideth himselfe on the right hand that I cannot see him*, Job 23. 8, 9. *I sought him but could not finde him, I called him but he gave me no answer*, Cant. 5. 5. *Thou hast covered thy selfe with a cloud, that our*

[a] *Nec mihi dant stellæ lucem nec Cynthia lumen*, Cansin. ænigm 8.

prayer

Chap.35. *prayer shall not passe through: when I cry and shout, he shutteth out my prayer,* 3.8.44.

A man may seeke him in the Ordinances yet not finde him, yea his sorrow may increase; God may seeme angry with his prayer, *Oh Lord God of hosts how long wilt thou be angry with the prayer of thy people?* Psal. 80.4. And the word may seem to be against him, and may make his wounds sorer, so that those words may well be taken up by this afflicted soule; *If I goe into the field, then behold the slaine with the sword, and if I enter into the City, then behold them that are sicke with famine; hast thou utterly rejected Judah? hath thy soule loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace and there is no good, and for the time of healing, and behold trouble,* 14.18,19

CHAP.

Chap. 36.

CHAP. XXXVI.

The effects and consequent of this sad condition.

IN the next place let us view the *effects* and *consequents* of Gods withdrawing, and leaving the soule in this uncomfortable case. The *effects* are various according to the quality of the persons thus deserted, which ar of two *sorts*.

1 *Sleeping*,
2 *Awakened*.

First for the *sleeping Christian*; when he falls from a comfortable enjoyment of God, as hee is senseleſſe in a great measure, so he is,

First in the sleeping soul.

1 *Careleſſe*, he sets not himselfe to regaine his loſt friend, but lyeth bound in chaines of sloath and sleepe, as it is supposed *David* did, till *Nathan* came to him, to rouze him out of that slumbring state. It is strange to consider how far a *living* man may bee overtaken with fits of *deadneſſe*, and how hee may bee so infatuated that hee may bee robbed of his comfort, as *Sampſon* was of his strength, when hee was asleepe:

2 *Declining in affection* and vigour

Chap. 16 of an holy walking with God: hee now is hardly drawne *to him*, and soon drawne *from him*; he *comes* unwillingly, and *abides* with him unchearfully; he comes *slowly*, and goeth *quickly*; having lost his *first love*, he hangs the wing, and flags in duties.

3 3 *Aptnesse to be drawne to evill*: having lost his comfort and his ancient vigour, hee is easily perswaded to start from God. God lyeth lower in his affection, which is the bond of the soule, and being cooled in love hee is more easily overcome; while the soule is delighted in God, it easily contemneth all vaine delights, but now it becomes a prey to Satan in his tentations. *Solomon* fell strangely, when hee fell from God. The heart will pitch upon something; and if it have not its contentment in God, it will hunt for it in the world; hence it is that many descend from heaven to earth, and fall from a glorious height of comfort in and from God, to a worldly and sensuall condition, feeding upon vanities, and filling themselves with the creature; so that their life is but a *diversion* to present contentments. Now

Now from these dull and *sleeping* persons, wee come next to such as are *awakened*, to view what operation this mournfull state hath in them; Among these, there are different workings, Chap. 2 In the awakened.

{*Evill,*
{*Good.*

First of the *evill effects*, or consequents. 1 Evill effects.

1 *Heartlesse complaint*; this is found in some, who though they are in a *degree* sensible of their losse, yet are not sensible enough, so that though they complaine and grieve, yet their sorrowes are not deep *enough*, they feel a burthen upon their spirits, but they can beare it, the heart is *affected*, but not *afflicted*. 1 Heartless complaint.

2 A *fruitlesse complaint*; some are of a whining temper, apt to fill the eares of al their familiars, with sad relations of their mournfull case, but there is little else to be found besides *complaints*; the soule humbleth not himselfe before God, nor contends in prayer, nor striveth by the ordinances, and holy walk- 2 Fruitless

Chap 36 ing to finde what it hath lost. These men are like the sicke man who lyeth grieving himselfe, but no way seeking in earnest to help himselfe; or like *Issachar* crouching under his burthens. Such spirits as these are of a stubborne temper, and they have cause to expect such multiplied uncomfortablenesse as shall enforce them to seeke after God with more seriousnesse and strength. *David* stucke and came not off to a full endeavour of reconcilement with God; till *night and day the hand of God was heavie upon him, so that his moysture was turned into the drought of Summer*, Psal. 32.4.

Great unquietnesse. *Afflictus ultam in tenebris lu[illegible]que tra[illegible]ham*, virg. Eneid. 2.

3 *Great unquietnesse* [g], in some the apprehension of losse of communion with God, and sight of his displeasure works to the height indeed, yea so far that it works a *Fever* or rather a *frency* in the soule.

Hard thoughts of God.

1 *Hard thoughts of God*; as if God were implacably incensed, and so departed, that he would never more returne; that hee hath forgotten to bee gracious, and hath shut up his mercy for ever, so that there is no hope; hee will not hear my prayer, he hath passed

a

a doome upon mee and it must stand. *Hee is in one minde, and who can turne him? and what his soule desireth, even that he doth: and hee performeth the thing appointed for me, therefore am I troubled at his presence; when I consider; I am afraid of him, for God maketh my heart soft, and the Almighty troubleth me,* Job 23. 13. Sadnesse and feare cloud the understanding, and cause monstrous apprehensions [h].

2 *Hard thoughts of themselves*; reflecting upon the *time past* as on a course of hypocrisie; upon the *time present*, as a state of death, and looking upon the future, as without hope: my sins are so mighty, that they will not be subdued; and so many that they will not be pardoned: God cannot shew mercy to me, I shall surely dye; *I am counted with them that goe downe into the pit, free among the dead, like the slaine that lye in the grave, whom thou remembrest no more, and they are cut off by thine hand,* Psal. 88. 4, 5. *Thou hast removed my soule farre from peace, and I forgot prosperity. And I said, My strength and my hope is perished from the Lord,* Lamentat. 3. 17, 18.

Chap. [illegible]

h ἀθυμία νεφέλη τι ἐστι τῆς Ψυχῆς. Chrys. hom. 2. ad Antioch. 2 Of themselves.

Chap 36 Dreadful passions.

3 *Dreadfull passions*; as tremblings and shakings; *Feare came upon me; and trembling, which made all my bones to shake*, Job 4. 14. *The haire of my head stood up* [i], vers. 15. *Marke mee, and be astonished: when I remember I am afraid, and trembling taketh hold of my flesh*, Job 21.5,6. sometimes also roarings are heard from these men; *My bones waxed old through my roaring all the day long*, Psal. 32.3. *My sighing commeth before I eate, and my roarings are poured out like the waters*, Job 3. 24. Yea, so great is the anguish, that oftentimes the body is *wasted. I am as a man that hath no strength*, Psal. 88. 4. [k] Yea sometimes they are tyred, and *weary of themselves*, and of life. *My soule is weary of my life*, Job 10. 1. *Wherefore is life given to him that is in misery, and light unto the bitter in soule? which long for death, but it commeth not, and digge for it more than for hid treasures; which rejoice exceedingly, and are glad when they can finde the grave. Why is life given to a man whose way is hid, and whom God hath hedged up?* Job 3.20,21,22,23. In a word, they thinke they can never complaine enough,

[i] *Id propterea fit quod terrorsum refugiunt spiritus, cumque destituunt*, Hecm. de Trig. ling. Lat. *obstupui flete. Tantque eo ... Virg.*

[k] *Animi aeritudo dolorbus potentissimus animi dolor corporis languorem parit.* Comicus Vid Aquin. l. 2 ... 37. a. 4.

enough, they count their miserie be- Chap. 3
yond all words. *Oh that my grief were throughly weighed, and my calamity laid in the ballance together, for now it would be heavier than the sand of the Sea, therefore my words are swallowed up, (or I want words to expresse my griefe) for the arrows of the Almighty are with me, the poyson whereof drinketh up my spirit, the terrours of God do set themselves in array against me*, Job 6. 2, 3, 4. And when the soule hath exceeded all *eloquence*, and past almost all humane bounds of language and expression, it is not *satisfied*, but thinkes it falls exceeding short of uttering her misery: *My stroak is heavier then my groaning*, Job 23. 2.

But all this is not a *right carriage* of the spirit, such *passions* would befit such as have a God without mercy, and distresse without a promise, and without a redeemer. Faith is *suspended* when these clamours are heard, and the soule forgets the freenesse and fulnesse of grace, when it is thus transported out of it selfe, and from its hopes.

Secondly, The *good effects* of such uncomfortable eclipses of Gods favour and

Chap 36. and presence follow, which are,

1 Sorrow. 1 *Sorrow*, great sorrow; *thou hidst thy face and I was troubled*, Psal. 30. 6. the heart should not, yea (if it bee in due temper) cannot rest without God; his absence is worthy to bee lamented, whose presence is most worthy to bee prized.

2 Desire after God. 2 *Longing desires* of Gods gracious *returne*, the soule thinks delayes grievous [m]; *hope deferred maketh the heart sicke*, Prov. 13. 12. The Church saith *she was sick of love*, *Cant.* 5. 8. The heart that hath had a sense of Gods sweet presence, cannot bee satisfied without him, but counts all things nothing till it regaine him, who is to her as the Sun to the world, and the soule to the body.

[m] *Etiam celeritas in desiderio est mora.* P. Syri. *Desideranti in ipsa est quævis mora, desiderium acuit absentis vicinitas post eum omne desiderium impatientissimum est. Quam diu differtur res æternorum afflicitur anima fidelium* s. e. *vel pro dilatione bonorum quæ amat, vel pro illatione malorum quæ tolerat.* Beda.

3 Repentance. 3 *Repentance*, and humbling of soul, it seeks what unhappy and accursed thing hath raised this cloud betwixt God and her, and fals downe at his feet; confessing, weeping, and begging his favour in Jesus Christ, willingly

singly grieved and ashamed; it counts not this sorrow bitternesse, but hath some sweetnesse in it,[u].

Chap. 38.

[u] ἐν τοῖς πένθεσι καὶ θρηνοις ἐγγίνεται τις ἡδονή.

4 *Subjection to all conditions of agreement:* It saith, Lord, impose, demand what thou wilt, I count nothing too deare for thee, I count the gaine of the whole world losse for thee, and will deny my selfe for thee; If my heart draw back, draw it on to thee; as farre as I am able to sacrifice my self to thee, I do it. Thus the soule sets on towards God, inquires for him in all meanes, will not be put off; it fals not by despaire, or sleepes in sloth, but faith holds up hope, and hope keeps up indeavours, and it cannot be quiet without God.

Arist. Rhet. *Lachryma animæ amaræ, & dulces sunt; amaræ propter absentiam boni, dulces propter certitudinem inveniendi, &c.* Savanarol. med. in Psal. Qui Regis Israel. 4 Subjection.

There are two main *Causes* of the restlesnesse of the soul without God.

Causes why the soule cannot be quiet in this case.

First, the *condition of the subject.*

1 *Tender*; the soule, but especially in a beleever, when he is in a *living* state, is very sensible of any evil, especially of the greatest evill; a mans sorrow, is as his *sight* is; therefore where hee seeth God, and hath a knowledge of him in his excellencie, the losse of him is grievous[o]:

1 From the subject.
1 Tender.

o [illegible]